Peter Alexiovitz *the present*
Grand Czar of Moſcovie
Anno ætat. 37.

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THE
Antient and Preſent STATE
OF
MUSCOVY,
CONTAINING
A Geographical, Hiſtorical and Political
ACCOUNT
Of all thoſe
NATIONS and TERRITORIES
Under the JURISDICTION of the
Preſent CZAR.

With SCULPTURES, and a NEW MAP.

By *J. C.* M. D.
Fellow of the *Royal Society*, and a Member of the College of Phyſicians, *LONDON.*

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Perkins

To my Honoured Friend

Sir *EDMUND WARCUP*,
Of *OXFORDSHIRE*, Kt.

I Am fully perſwaded there is a certain Sympathy betwixt Travellers. As for my part, I am very free to make this ingenious Confeſſion, that as the firſt motive of my courting your acquaintance, was the extraordinary Character you had acquired in your Travels abroad; ſo the Hiſtory of *Italy*, wherewith you have obliged the World ſome Years ago, did raiſe in me a certain Ambition of being received among the number of your Friends. The conruity there is betwixt all Hiſtories, tho' of different Nations, and far diſtant Countries, will be, I hope, a ſufficient Plea for this Addreſs to you; 'tis true, this Relation will not afford the ſame variety of beautiful Structures, Gardens, Statues and other Niceties as that of *Italy*; nevertheleſs the more remote the Manners, Religion and Policy of the *Muſcovites* are from other Nations of *Europe*, the more abſtruſe their Hiſtory and ſurpriſing in the event, among a Nation guided for the moſt part meerly by inſtinct, and conſequently hurried on to one extreme or another, the

more, I say, they may deserve our particular observation at this juncture of time. But besides this motive peculiar to my self, there are also several other Obligations, for which, by the general acknowledgment of all true *English* Men, your Native Country stands indebted to you, and never ought to be Buried in Oblivion. The early Proofs you gave at your younger Years both of your Capacity and Readiness to serve your Country, in the Treaty of the Isle of *Wight*, in the Year 1647. and 1648 were the fore runners of a long Concatenation of Services, you and your Family have since heaped upon the Kingdom of *England*. There are as yet many living Testimonies of your successful endeavours in the Restauration of K. *Charles* II. of Blessed Memory; and, as the University of *Oxford*, shew'd their readiness in acknowledging your Services to the Publick, by investing you in the Year 1670. with the Dignity of a Doctor of the Civil Laws, *in honorem Principis Auriaci*, now our present King; so, it was questionless, both upon the score of your Merits and Ability, that by the particular Commands of his then Majesty and Privy Council, and the Lords Spiritual and Temporal in Parliament Assembled you were appointed for the searching into and prosecuting the Discovery of that most horrid Popish Plot, carried on against the

Life

Life of K. *Charles* II. and the Government. I will not enlarge my ſelf here upon the ſingular Benefit the Government received at that time by your Care and Vigilancy, to your no ſmall charge and hazard; the publick Teſtimonies, and reiterated Recommendations to his then Majeſty, from the Houſe of Peers, are ſufficient Evidences of theſe Eminent Services, you did to the Government, during the proſecution of that Conſpiracy: But there is one thing more, which, in my Opinion, ought before all others, not to be paſs'd by in ſilence; I mean your continuance in *Weſtminſter*, during the greateſt Plague *England* ever felt. What could be a more evident proof of your undaunted Courage and entire Devotion to the ſervice of your Native Country, than to tarry at a time of ſo eminent a Danger, in the midſt of a great many Thouſands expiring round about you; where in Conjunction with Sir *Edmund Bury Godfrey*, you were appointed by His then Majeſty's Commiſſion, to take care in Quality of Juſtices of Peace, of the Out-Pariſhes, to the great Satisfaction of the Publick. Your two Sons Col. *Lenthall Warcup*, and Capt. *Edm. Warcup*, at the Unfortunate, but Glorious Day of Battle at *Steenkirke* in *Flanders*, in the Year 1693. gave ſuch illuſtrious Demonſtrations, of being true Inheritors of your Courage and Love to their Native Country,

try, that their fall was generally lamented, and their Names have ever ſince been placed in the moſt Honourable Remembrances of all thoſe who eſteem it a Glory, to Sacrifice their Lives for the Defence of their Country. Being confined to the compaſs of a Letter, I am forced to deprive my ſelf of the ſatisfaction, of giving the due praiſes to their Memory, but in lieu of them, I will offer to their Names as a perpetual remembrance of their Bravery the following Words of the Honourable Sir *James Vernon*; *There was never* (ſaid he, ſpeaking to you, of your Sons) *a Battalion behaved themſelves better, than that which your Son commanded; nor any Officer ſo univerſally regretted as he was: And I do not doubt, but your younger Son would have trod his Brother's Foot-ſteps, had he not ſoon after met with the ſame Fate. They have given* (continues he) *the beſt Account of the Life they received from you.: And I, who have a more numerous Stock of Sons than yours was, know not what better to wiſh for them, than that they may run the ſame Hazards, in the ſame Cauſe; and may be ſo loved, and ſo miſſed.* Thus, recommending my ſelf to the Continuation of your Friendſhip, I reſt,

SIR,

Your moſt Faithful, and
Humble Servant,

J. CRULL. *Med. D.*

THE PREFACE.

AMongſt a great many other Advantages, which the Engliſh Nation enjoys under the Auſpicious Reign of His preſent Majeſty, the Influence this Crown has in Foreign Affairs, may be look't upon as one of the moſt conſiderable, whether in reſpect of the Honour, or Beneſit, which is from thence derived to the Generality of the People of England. For, whereas our Inteſtine Broils, and the Careleſneſs of the two preceding Reigns, had render'd the Intereſt of this Iſland almoſt as much divided from that of other States of Europe, as it is ſeparated from the Neighbouring Countries by the Ocean, it muſt be acknowledged, that it is chiefly owing to the incomparable Valour of His preſent Britannick Majeſty that the Engliſh have re-gain'd their Ancient Reputation abroad; and that in ſo eminent a Degree, that even the moſt potent Princes, in far diſtant Countries, looking upon this Kingdom

dom as one of the most considerable in Europe, *shew a more than ordinary Deference to His Majesty of* Great Britain. *It is, without Question, upon that Score, we have seen so lately one of the greatest Princes in the World leave, for some Time, his own Country, and, maugre the Tediousness of so great a Journey, came to visit this Island. As I am well assured that this Journey of His present* Czarrish *Majesty is without a Parallel in the* Russian *Empire, so it was that which gave the first Opportunity of engaging my Thoughts in the following Treatise. I was not insensible there were many Obstacles to be surmounted, in an Undertaking of this Nature: And I was not ignorant, that the Want of Learning, and the Natural Propensity of the* Muscovites *in general to Jealousie and Secresie, would render it, at least, very difficult, if not quite impracticable, to give an exact Account of so vast an Empire, composed out of several Nations, distinguished in their Languages, Religion and Manner of Living. These Considerations were so prevailing with me, as to check my first Inclinations, in hopes that some Body or another would lay hold on so favourable an Opportunity of giving a true Description of a Country which has been but superficially known hitherto in* England.

But perceiving that no Body would venture to engage himself in the Design, I took a Resolution

The Preface.

Reſolution to undertake the Task, though never ſo difficult, rather than to let ſlip ſo ſeaſonable an Opportunity, as offered it ſelf, by the Arrival of His preſent Czarriſh *Majeſty in* England, *of giving the Publick the beſt Account I could of the* Ruſſian *Empire. The Vaſtneſs of its Territories (a great many whereof are quite unfrequented by Strangers) did put me under an abſolute Neceſſity of having Recourſe to thoſe of ſeveral Nations in* Europe, *that have had the Opportunity of Travelling in* Muſcovy. *For, as I was fully reſolved to inſert nothing in this Treatiſe, but what I had received upon the Credit of thoſe that had been Eye-Witneſſes of their own Relations; ſo I was obliged to conſult the Travels, and moſt eſpecially the Embaſſies, of the* Engliſh, Germans, French, Dutch, *and other Nations, into thoſe Parts. And, for as much as it is obvious, that ſcarce ever any one Foreigner did viſit one half of this ſpacious Empire, I was put under an indiſpenſable Neceſſity of ſupplying the Defects of one, with the Relations of others, who had (according to their ſeveral Occaſions) taken different Roads in their Travels through* Muſcovy. *But here it was, I found my ſelf engaged in theſe Difficulties, which were not eaſie to be ſurmounted: For, in comparing the ſeveral Relations of different Perſons, and Nations, I found it a very difficult Task to reconcile,*

in ſome meaſure, the various Deſcriptions of Places, eſpecially in what relates to their Situations and Diſtances; occaſioned, doubtleſs, by the moſt ſtupid Ignorance and Jealouſie of thoſe Muſcovites *from whom they had received their Intelligence. The Hiſtory of* Muſcovy *it ſelf, even that of the laſt Age, is entangled in ſuch Perplexities, in point of Chronology, that ſome of the beſt Hiſtorians of our Age (whom I will forbear to name) have been ſurpriſed into ſome Miſtakes of this nature. For the reſt; As the Manners and Cuſtoms of the* Muſcovites, *as well as their Religion and Policy, are very different from moſt other Nations in* Europe; *and either not at all, or, at leaſt, but ſuperficially known in theſe Parts; ſo the enſuing Relation may, in all probability, ſerve, not only to inſtruct, but alſo to divert the curious Reader. I muſt confeſs, the preſent* Muſcovian *Empire might well have deſerved a Treatiſe ſuitable, in Bulk, to its vaſt Extent: Bnt the Eagerneſs which moſt of my Friends ſhewed in the Publiſhing of it at this Seaſon, obliged me to contract it into as narrow a Compaſs as the Matter would allow of: Which, as it has been done with all the Brevity imaginable, ſo I have been very careful in not paſſing by any thing of Moment, which I believed might be material, and tend to the Satisfaction of the Reader. It was for this Reaſon alſo,*

though

thought it moſt expedient to divide the whole into two diſtinct Volumes; the firſt of which contains a Deſcription of thoſe ſeveral Nations, and vaſt Territories, under the Obedience of the preſent Grand Czar *of* Muſcovy; *together with their Laws, Cuſtoms, Manner of Living, Religion, and Policy: With an Account of the Origin of the* Ruſſian *Empire, and its Increaſe, till the Death of that famous Tyrant* John Baſilovits, *towards the Latter End of the laſt Age. But the various and moſt ſurprizing Revolutions, which, after the Death of this Grand Tyrant, happen'd in the* Muſcovian *Empire, either in Conſideration of their various Viciſſitudes, or the Strangeneſs of their Events, ſurpaſſing not only what former Ages have delivered of this kind, but hardly to be parallell'd by Poſterity, I reſerved the full and exact Relation of them to the Second Volume; with a Continuation of the* Muſcovite *Hiſtory, and the whole State of Affairs, from the Year* 1613, *(when the Family of the preſent* Czar *firſt aſcended the Throne,) till the Arrival of His* Czarriſh *Majeſty in this Kingdom.*

THE

ERRATA.

PAge 7. line 24. for 50000. read 60000. p. 29. l. 6. f. *great*, r. *some*. p. 45. l. 20. f. *be*, r. *is*. p. 49. l. 2. f. *two*, r. *no*. p. 55. l. 15. f. *pice*, r. *piece*. p. 61. l. 13. f. *found*, r. *forc'd*. p. 62. l. 14. f. *having*, r. *being*. p. 65. l. 13. f. *Impostor*, r. *Imposture*. l. 23. f. *Impostor*, r. *Imposture*. p. 81. l. 19 f. *often*, r. *Use of a*. p. 83. l. ult. f. *as*, r. *which*. p. 92. l. 2. f. *before*, r. *but*. p. 100. l. 34. f. *some other of their Customs*, r. *some of their other Customs*. p. 101. l. 28. f. *Nest*, r. *Stye*. p 108. l. ult. f. *what*, r. *which*. p. 110. l. 31. f. *ex*, r. *or*. p. 329. l. 36. f. *again*, r. *against*.

[illegible] now adays, all those vast Provinces under the *Grand Czar*'s Obedience. This vast Country (a Part of the Antients *Sarmatia Europæa*) was heretofore

MOSCOVY, or RUSSIA &c.
North Cape
Wardhuys
MOURMANSKOY MORE
Laus C.
Kola
Olina
Semestros
Kolgi Ostrof
Camineos I.
Nova Zembla
Swarte Clippen
Cruyshoek
Laegh I.
2 Isl.
Samoieda
Tingoesi
Tirconaja
Obdora
SIBIRIA
Petzora
P. Ozera
Tobol
Iugor
Pegaor
Kimi
LAPLAND
Terse hanavolochs or Pihenisma
Album mare
Condora
Tumen
Permawelich
Permia
Pollin
Wiatka
Ceremissi
Logovi
Cassan
Allatur
Bulgar
Caian ya
CARELIA
SWEDEN
Finland
C. of Finland
WAGA
CARGAPOLIA
WOLOGDA
Ladoga
Czochloma
Balagna
Basilagorod
Ceremissi Nagorni
WOLO:
DIMER
Cassinogorod
Samara
MORDWA
Seratoff
POLAND
LITHUANIA
Severa
MOSCOVIA
Resani
Donoka
Iuan Ozera
CRIM
TARTARY DE
Iurmen
ASTRACAN
PRECOP
PODOLIA
Meotis
CABARDA
Petigori
Sonscha Regio
Zunsa
Terki
Coisa
MARE CASPIUM
Derbent
Circasi
Baxu
PERSIA
PONT EUXIN, which the Moscovites call ZORNO MORE
Sinope
Trapesu
Tripoli
NATOLIA
TARTARY

AN ACCOUNT OF THE Antient and Present State OF Muscovy.

CHAP. I.

Of the Territories belonging to the Grand Czar *of* MUSCOVY.

Muscovy was formerly the Name properly belonging to one Province only, of the *Russian Empire*, of which *Musco* is the Capital City. But, as it is observable in *France*, that the Province of that Name has communicated its Name, and includes all the rest of the French King's Dominions, so *Muscovy* comprehends now adays, all those vast Provinces under the *Grand Czar's* Obedience. This vast Country (a part of the Antients *Sarmatia Europæa*) was here-

tofore

toforе known by the Name of *Roxolania*, *Ruſſia*, or *White Ruſſia*, from whence the Name of *Ruſſians*, given to the *Muſcovites*, has its derivation. It is without queſtion the greateſt Empire of all *Europe*, its length being near Six Hundred, and its breadth above Three Hundred Leagues. Northward it extends it ſelf to the *Frozen Sea*, beyond the *Artique Circle*; on the Eaſt it hath the River *Oby*, on the South the *Crim* and *Precopian Tartars*, and towards the Weſt it borders upon *Poland*, *Livonia*, and *Sweden*; its whole extent being from the 46 to 66 degrees of Latitude, and from the 55 to the 80th. degree of Longitude; Conſidering the vaſt diſtance of the ſeveral Provinces which compoſe this great Empire, it is eaſie to be imagined, that of neceſſity there muſt be a great difference as to the length of Days, Heat and Cold, and no ſmall variety of Seaſons, Soil and Fruits, according to their ſeveral Climates, of which we ſhall have occaſion to ſay more hereafter, when each of them will be treated of in particular. Nevertheleſs it is generally exceſſive Cold in the Winter, and the Heats in the Summer, during the ſpace of two or three Months, very intenſe and violent. The Country is generally flat and Sandy, full of Trees and Woods, ſo that *Muſcovy*, in a manner, appears to be one continual Foreſt, irrigated by a great multitude of Lakes and Rivers, which renders it incomparably pleaſant in the Summer, and extreamly commodious for Travelling and Trading in the Winter.

The extent of the Ruſſian Empire.

The moſt remarkable Lakes of Muſcovy.

The Lakes moſt remarkable for their bigneſs, are, 1. *Ivanoſera*, which is as much as to ſay, *John's Lake*, is ſituated in the great Foreſt of *Epiphanow*, in the Province of *Reſan*, 500 *Engliſh* Miles long. 2. *Bieleoſera*, near 50 Miles in compaſs. 3. *Ilmin*, or *Ilmen*, 200 Miles long, and as many broad, near the City of *Novogorod Veliki*. Towards the Weſt, near the Confines of *Finland*, there are two more, not far diſtant from one another, and of great extent, the firſt is called *Ladoga* or *Laduga*, which contains ſeveral ſmall Iſlands, and great ſtore of Fiſh, its Compaſs

Compaſs being near 300 Leagues, The ſecond is called *Onega*, near 250 Miles long, and 80 broad; beſides a great many others not to be mentioned in this place, there being ſo prodigious a number of Lakes and Brooks all over *Muſcovy*, that ſcarce four or five Leagues can be travelled there without ſeeing ſome of them on all ſides.

It is particularly obſervable in *Muſcovy*, that moſt of its Rivers, even thoſe of the firſt Rank, take their original from Lakes. The River *Volga* it ſelf, the biggeſt in *Europe*, if not in the World, owes its firſt off-ſpring to a Lake, call'd *Fronow*, in the Province of *Roſcovie*, and derives its name from another Lake, at ſome few Miles diſtance from the former, called *Volga*, through which it paſſes, and after having traverſed many Provinces, and received a great number of ſmall Rivers, it diſembogues near *Aſtrachan* into the *Caſpian Sea*. The next conſiderable River is the *Boriſthenes* or *Nieper*; it takes its ſource in the ſame Province of *Roſcovie*, where the *Volga* does, and diſcharges it ſelf into the *Euxine Sea*. The River *Oby* taking its ſource from the Lake *Catiſco*, traverſes the Deſarts of *Tartary*, from South to North-weſt, and having ſerved as a boundary betwixt that Country and the Muſcovian Territories, diſcharges it ſelf into the *Frozen Sea*. Beſides theſe, there are two conſiderable Rivers of the ſame name, called *Duina*, (i. e.) *Twain* or *Two*, the firſt being the confluence of two Rivers, *viz.* of the *Jagel* and *Sucogna*, diſembogues into the white Sea, near the Famous City of *Archangel*. The ſecond, *Duina*, owes its name and off-ſpring to a Lake of the ſame Name, a few Miles diſtant from the *Boriſthenes* or *Nieper*, and falls about four Leagues from *Riga* in *Livonia* into the *Baltique*. Not to mention here the Rivers of *Moſca* and *Occa*, and others of leſs note, wherewith this Country is ſtock'd, which for the moſt part looſe themſelves either in the *Volga*, or in the other abovementioned Rivers, and will be more particularly taken notice of in their proper places.

The Chief Rivers of Muſcovy.

Muſcovy *divided in four Parts*

The Territories under the obedience of the Czars of *Muſcovy*, are commonly divided into four ſeveral Parts. The firſt is the *Northern Muſcovy*, bordering on *Sweden*, which contains ſeven very large Provinces, *viz. The Muſcovite Lapland, Dwina, Pleſkow, Kargapol, Wologda, Novogorod Veliki*, and *Bieleja Oſera*.

The ſecond Part is the *Northern Muſcovy*, bordering on the *Tartars*, divided into ſixteen Provinces, *viz.* that of *Candora, Juhora* or *Juhorski, New-Holland*, near the *Streight of Naſſaw* or *Weigats, Petzora, Obdora, Uſtioug, Perniski, Wiatka, Wachines*, the Principalities of *Bielski, Smolensko* and *Severia*, or *Novogorod Seuierski*, part of the Palatinate of *Kiow*, the Dukedom of *Kraina*, and laſtly, the Province called *Pole*; Beſides which, it contains three different Sorts of People, called *Czeremiſſi Logovoi, Czeremiſſi Nagorni*, and the *Morduates*.

The third Part is, that of the *Southern Muſcovy*, comprehending ten very large Provinces; *viz.* that of *Muſcovy*, properly ſo called, the Dukedoms of *Werotin, Rezan, Welodi, Jaroſlow, Saſdel, Roſtow, Twere* and *Roſcow*, beſides the Province of *Niſe-Novogorod*.

The fourth and laſt, is the *Muſcovian Tartary*, divided into nine Parts, *viz.* into the four Kingdoms of *Aſtrachan, Bulgar, Caſan* and *Siberia*, into the four Provinces of *Lucomoria, Loppia, Pegahorda*, and *Javalhahordo*, the ninth Part containing eight different Sorts of People, *viz.* the *Samoyedes, Tingoeſes, Vigulei, Scibanski, Tuſtiouski, Calami, Hugneski*, and *Tartars-Cornubii*.

Titles of the Czars *of* Muſcovy, *and their Coat of Arms.*

Formerly the Sovereigns of *Ruſſia* bore the Title of *Great Dukes*, but, ſince they have extended their Conqueſts among the Neighbouring *Tartars*, the *Ruſſians* ſalute their Princes, with the Title of *Weliki Knez*, that is, Great Lord, in imitation of the *Turkiſh Grand Seignior*; and that of *Czar*, or his Czariſh Majeſty. And tho' the Word *Czar* in the Ruſſian Language, ſignifies as much as a King, the Ruſſians

Ruſſians nevertheleſs, having underſtood, that the Chief among the Chriſtian Princes of *Europe*, is ſtiled by the Name of *Kayſar* (derived from the Name of him, who laid the firſt Foundation of the *Roman* Monarchy) the Great Duke's Interpreters make uſe of the ſame Word, when they recite their Maſter's Titles, the affinity which is in the ſound of the two Words of *Ceſar* and *Czar*, having queſtionleſs furniſhed them with an Opportunity, to commit this wilful Miſtake in Etymology. The Arms which they make uſe of in their Great Seal, ever ſince the Reign of that Famous Tyrant *John Baſilovitz*, are likewiſe made in imitation of the Roman Emperours, *viz.* A double-headed *Spread-Eagle* (the Wings only ſomewhat leſs than the Imperial Eagle) having on the Breaſt, in an Eſcutcheon, one on Horſeback, fighting with a Dragon, repreſenting, as they ſay, the Archangel, St. *Michael*, in the ſame manner, as in theſe Parts we uſed to repreſent St. *George*. Above and betwixt the Eagles-heads are three Crowns, *viz.* that of *Muſcovy*, and the two *Tartarian* Kingdoms of *Caſan* and *Aſtrachan*. The whole Title of the *Muſcovian Czars* runs thus: Great Lord, Emperour and Grand Duke, Conſervator of all the *Great*, and *Little*, and *White Ruſſia*; of *Muſcovy*, *Keavie*, *Volodimerie*, *Noſgorod*, Emperour of *Caſan*, Emperour of *Aſtrachan*, Emperour of *Siberia*, Lord of *Pſcove*, Great Duke of *Lithuania*, *Smolensko*, *Twerſco*, *Volinsko*, *Podolsko*, *Ughorſco*, *Permſco*, *Veatſco*, *Bolgarſco*, &c. Lord and Great Duke of *Noſgorod* in the lower Countries, of *Chernigo*, *Reſanſco*, *Polotſco*, *Roſtofsco*, *Teroſtofsco*, *Beloozarſco*, *Oudorſco*, *Obdorſco*, *Condinſco*, *Wetepſco*, *Mſtiſclaaco*, and all the Northern Parts; Lord of the Country of *Iverſco*, of *Cartalinſco*, and of *Gruzinſco*; and of the Country of *Cabardinſco*; of the Dukes of *Cercaſco* and *Igorſco*; Lord and Monarch of ſeveral other Dominions, and Provinces, Eaſt, Weſt, and North, which are his Inheritance from Father to Son. Moſt of theſe Provinces being of a vaſt Extent, and all of

them (except very few) in the poſſeſſion of the *Czars* of *Muſcovy*; it is manifeſt, that, whether, in reſpect of the vaſt Extent of their Empire, or in regard of the abſolute Power they have over their Subjects Lives and Fortunes, they may be parallel'd at leaſt, if not preferr'd, to the Emperour of the *Turks*.

CHAP. II.

Of the Southern Muſcovy *in particular, with a Deſcription of its Chief Cities.*

MUſcovy, as has been mentioned in the foregoing Chapter, being commonly divided into four Parts, *viz.* in the two *Northern* Parts, bordering on *Sweden* and *Tartary*, the *Southern Muſcovy*, and the *Tartarian* Kingdoms, under the Obedience of the *Ruſſian* Empire; we will in this Chapter treat of the *Southern Muſcovy* in particular, reſerving its more Northern Provinces to the following, and the Deſcription of the *Tartarian* Kingdoms of *Aſtrachan*, *Caſan*, *Siberia*, and other *Tartarian* Countries, to the Fourth and Fifth Chapters. The *Southern Muſcovy* comprehends ten Provinces. The firſt is the Province of *Muſcovy*, properly ſo called, which has communicated its Name to the whole Empire; it is a flat Country, beautified with great ſtore of Foreſts (moſt of them of Firrs and Beech-trees) Lakes and Rivers, abounding in every thing requiſite for the Suſtenance of Human Life; the Foreſts abounding with Honey, and all ſorts of Game, as the Plains do with Graſs and Corn, and the Rivers and Lakes furniſh the whole Country with a prodigious quantity of all ſorts of Fiſh, except Carps, which are not to be found here, or if they are in ſome places, they eat harſh, and are quite neglected in a Country where they have ſuch ſtore of the beſt Fiſh in the World.

Muſcovy, *properly ſo called.*

The

The Capital City of this Province is *Muſco*, the Metropolis of the whole Empire, to which it has given its Name; as it has derived its own from the River *Moſka*, which paſſes through and divides that part of the City, called *Strelitza Slavoda*, from the reſt, and after having received the two ſmall Rivers of *Neglina* and *Yaguſa*, and joined its Current with the River *Occa*, falls afterwards into the great River *Wolga*. It is ſituated in a very fair Plain, betwixt the three above-mentioned Rivers; its Figure is almoſt Circular, containing in its Circumference Fifteen or Sixteen Miles at leaſt, tho', by reaſon of the Conflagrations which frequently happen in this City, both its form and extent do not continue many Years in the ſame condition. It lies almoſt in the Centre of the whole Empire, being at an equal diſtance from the Frontiers, which on either ſide are above 600 Miles. Its Elevation is 55 Degrees and 36 Min. Latitude: Its Longitude 66 Degrees. Before the *Crim Tartars* in the Year 1571 deſtroyed it, and the *Poles* burnt it to the Ground all but the Caſtle, in the Year 1611. it was doubtleſs much bigger than it is now; nevertheleſs, there being by computation numbred near 60000 Houſes; this, with the largeneſs of its Streets, and the Intervals betwixt the Houſes, makes it one of the greateſt and moſt conſiderable, tho' not the moſt Populous Cities of *Europe*. The City of *Muſco*, like moſt of all the other Towns in *Muſcovy*, is built all of Wood, except the Palaces of Perſons of the firſt Rank, ſome Churches and Chappels, and the Houſes of ſome very Rich Merchants, which are of Brick or Stone, it being the general Cuſtom throughout all *Muſcovy* to build their Houſes of Wood, made up of Beams and Croſs-pieces of Firr, laid and joyned one upon another, the vacuities being fill'd up with Moſs; they are covered with Barks of Trees, upon which they ſometimes lay another covering of Turffs, the better to defend themſelves againſt the Injuries of the Winter-Seaſon. The Streets of the City of *Muſco* are very ſpacious,

A Deſcription of the City of Muſco.

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and handſom enough in dry Weather, but after the leaſt Rain very dirty, and would for ſome time of the Year be rendred quite unpaſſable, were it not for the great quantity of Firr Poſts, which being laid croſs the Streets like a Bridge, ſerve inſtead of a Pavement. The combuſtible Matter, of which their Houſes are compoſed, together with the careleſsneſs and diſorderly Houſe-keeping of the *Muſcovites* (they being much given to Drunkenneſs) makes their Houſes very ſubject to the miſchances of Fire. In the City of *Muſco* there are certain Intervals left from place to place, and the ſooner to quench the fury of the Flames, the Guards and Watch in the Night-time carry Poll-axes, wherewith they inſtantly break down the next adjoyning Houſes to thoſe that are on fire. Notwithſtanding all theſe precautions, there is ſeldom a Week without ſome damage done by Fire, which however the *Muſcovites* are the leſs diſturbed at, by how much more common it is, and may be repaired without any conſiderable Loſs to the Owners; their Furniture conſiſting commonly of a few Benches only (which alſo ſerve inſtead of Beds) and ſome Earthen or Wooden Diſhes; And as for their Houſes, they are almoſt as ſoon repaired as loſt, there being a certain Market without the white Wall of this City, where at a very eaſie rate (Wood being ſo over-plenty in this Country) they buy a Houſe of what bigneſs they pleaſe, ready built, which, in a little time is taken down, and tranſported to the Place, where the other Houſe ſtood before.

Muſco divided into four Quarters.

The whole Body of this great City is divided into four diſtinct Quarters or Circuits.

Cataygorod, or the Mid-City.

The firſt, which the *Muſcovites* call *Cataygorod*, or the Mid-City, is ſituated in the centre of the others, being divided from the reſt by a Brick Wall, called *Creſne Stenna*, or red Stone, and ſurrounded almoſt by the two Rivers of *Moſca* and *Neglina*, the firſt paſſing by it on the South, and joyning with the latter on the North-ſide behind the Caſtle. The Caſtle of the Grand Dukes, called *Cremelena* by the *Ruſſians*,

The Caſtle of Muſco.

Ruſſians, takes up near one half of it, being at leaſt two Miles in circumference, and very well fortified with a triple ſtrong Wall, very well mounted with Cannon, and ſtrengthened by a very good Ditch. The Palace it ſelf ſtands at the further end of the Caſtle, next adjoyning to that of the Patriarch, being built of Stone after the *Italian* manner, about Fifty Years ago; notwithſtanding which, the *Czars* uſed, during the Winter-Seaſon, to eat and to ſleep in ſome Apartments made of Wood, as being leſs moiſt than the others. Beſides that, there are ſeveral *Boyars*, who have great Places at Court, and live within the Caſtle in very fair Houſes of Stone; there are ſeveral Convents of Monks and Nuns, and near Fifty Churches and Chappels of Stone, the chiefeſt of which are thoſe of St. *Mary*'s, St. *Nicholas*, and that of St. *Michael*, Famous for the Tombs of the Great Dukes of *Ruſſia*. Among a great many other Steeples, which adorn theſe Churches, and are all covered with Copper, and large Croſſes gilt on the top of them, which being burniſhed by the heat of the Sun, gives them a Reſemblance of Gold at a diſtance, two are moſt particularly worth taking notice of, being both in the centre of the Caſtle; The firſt, called *Juan Velike*, or *Great John*, was built by Czar *John Baſilovitz*, ſtanding by it ſelf, covered with Copper gilt, its height being computed to be near the ſame with that of St. *Mark*'s in *Venice*. The ſecond is only Remarkable for its Great Bell, which being not to be managed, but by the hands of Thirty Men, is ſeldom made uſe of, but on great Feſtivals, and to honour the Entrance or Audience of a great Ambaſſador. There are alſo within the compaſs of the Caſtle kept ſeveral of the Courts of Juſtice, the Exchequer, and the Grand Magazine of Proviſion and Ammunition. Immediately without the Gates of the Caſtle Walls, is a very fair Church on the South ſide, called St. *Trinity*, or *Jeruſalem*, which appeared ſo extraordinary a piece of Architecture to that great Tyrant *John Baſilovits*, that, as ſoon

ſoon as it was finiſh'd, he cauſed the Architect's Eyes to be pull'd out, to prevent his attempting any thing like it hereafter. The Caſtle is faced by a very fair ſpacious Place, the chief Market of the whole City, and place of Reſort, not only for Buyers, but for Perſons of all degrees, even to the very Slaves. The midſt of it is taken up for the moſt part with Sempſtreſſes Shops, and good ſtore of other Women-Traders, who, under pretence of ſelling Rings, ſet with Rubies and Turquoiſes, endeavour to vend their hidden Commodities. But, what is the moſt regular and beautiful, is, that each particular Street leading to this Market-place, has a certain Trade allotted by it ſelf, ſo that the Mercer does not intermingle with the Woollen-Draper, nor the Linnen-Draper with the Goldſmith, Furrier, Taylor, or Shoemaker, but every Trade having its proper Station, the Buyer may, with the greateſt conveniency in the World, in an inſtant, caſt his Eyes upon ſuch Commodities, as will ſerve his occaſion. It ought not to be forgotten here, that the Painters have none of the meaneſt Station among the reſt here, for their Employment being to furniſh the *Muſcovites* with the Images of Saints, they deal with their Chapmen by way of Exchange, or Trucking, where they are ſure to make their own Market; for a *Muſcevite* looking upon it as a point of Conſcience, to buy or bargain for a Saint, ſeldom refuſes the Painter's demand. The remaining part of this inner Circuit or Quarter of the City is taken up with the Houſes of the Principal Merchants, beſides thoſe of ſome *Knez* and *Muſcovian* Lords.

Czargorod, *or the Royal City.*

The Second Quarter, which includes the Firſt in a Semicircle, is called *Czaargorod*, or the City Royal; the little River *Neglina* paſſes through it, being encloſed in a particular Wall, called *Biela Stenna*, or the White Wall. Here is the Arſenal, and the Place called *Poggana*, appointed for the Caſting of Guns and Bells, in which the *Muſcovites* are not behind-hand with any other *European* Artificers. In this part alſo live a great many *Knez*, Lords, and Gen-

tlemen,

tlemen, beſides a prodigious number of Traders of all ſorts; the reſt is fill'd up with Butchers, Bakers, Drinking-Houſes, Corn-Chandlers, Meal-ſhops, and the Grand Duke's Stables.

The Third Quarter, which running from the East all along the North-ſide to the Weſt, includes the Quarter of *Czaargorod*, is called *Skoradom*, the little River *Jaguſa* runs through it, and afterwards falls into the River *Moſca*. In this Quarter is the above-mentioned place for ſelling and buying of Houſes.

The Third Quarter of Muſco, called Skoradom.

The Fourth and Laſt Circuit is that called *Stretitza Slavoda*, or the Suburbs of the Muſqueteers belonging to the Great Duke's Guards, who have this part of the Town aſſigned them for their Place of Abode. It lies on the other ſide of the River *Moſca*, Southly from that part of the City, called *Cataygorod*; its Ramparts and Baſtions being all of Wood, were deſign'd againſt the Iruptions of the *Tartars*.

The fourth Quarter, called tretitza Slavoda.

Muſco is inhabited not only by *Muſcovites*, but alſo by a great number of *Tartars*, *Perſians*, and *Greeks*, the latter being moſt agreeable to the *Muſcovites*, both in Religion and Manners, are preferr'd by them before all other Strangers. They allow nevertheleſs the publick Exerciſe of Religious Worſhip, not only to the *Lutherans*, and other *Proteſtants*, but alſo to the *Turks*, *Perſians*, and *Tartars*, except the *Jews*, and formerly the *Roman Catholicks*.

There is a large *Slaboda* or Suburb without the City Gate of *Prokoski*, called *Nova Inaſemska Slaboda*, where moſt of the Foreign Chriſtians live together, every one according to their own Country Faſhion, in which place the *Germans*, *Engliſh*, and *Dutch*, &c. do moſt commonly reſide. Beſides the Grand Duke's Palace and the Caſtle, that, which appears moſt beautiful to the Eyes of Strangers, is the great number of Churches and Chappels in the City and Suburbs of *Muſco*, of which their being Two Thouſand in number (every Lord having his private Chappel, and each Street, one at leaſt, ſome

The Suburb called Nova Inaſemska Slaboda.

two

two or three) built of Stone, and of a Circular Figure, whoſe Steeples being all covered with Copper, make a moſt glorious glittering ſhow at a diſtance, eſpecially if you happen to approach the Town in a bright Sun-ſhiny day.

Columna. The next City of Note in this Province, is called *Columna*, ſituated on the right ſide of the River *Moſca*, about 70 *Engliſh* Miles diſtance from the City of *Muſco* by Land, it being near Sevenſcore Miles by Water. It is of a conſiderable bigneſs, and environ'd with a very fair Stone Wall and Towers; (a thing not very common in *Muſcovy*) it is the Reſidence of a Weywode, or *Ruſſian* Governour, which ſhews it to be one of the moſt conſiderable of the Province. It is to be obſerved, that there is but one Biſhop in all *Muſcovy*, who keeps his Reſidence in this City. But what is moſt Remarkable here, is, that about three Miles above this Place, near the Convent of *Kolutin Serge Monarſtir*, founded by one *Sergius*, (a great Saint among the *Muſcovites.*) The *Moſca* falls into the River *Occa*, which coming from the South, is not only much larger and broader than the former, but having, beſides that, on both ſides a Noble Country, very populous and fruitful, and a great number of fair Oaks on both ſhores (which are look'd upon as a Rarity in *Muſcovy*) renders it the moſt delightful in the World. Two days Journey from *Columna*, near the Borders of the Province of *Rheſan*, is the City of *Pereſla* or *Preſki*, ſeated upon the very Banks of the River *Occa*, at 42 Degrees 42 min. Elevation, being governed by its particular Weywode or Governour. There are alſo in this Province ſome others leſs conſiderable, which for brevity's ſake we muſt paſs by in ſilence.

The River Occa.

Werotin. The ſecond Province of the *Southern Muſcovy*, is the Province of *Werotin*, having borrowed its Name from the Capital City of the ſame Name; beſides which, it has two Cities more, the firſt called *Croom*, the latter *Arvel*, all three of them ſo inconſiderable, as not to deſerve a particular Deſcription here.

The

The third Province is, the Dukedom of *Rheſan*, betwixt the two Rivers of *Don* and *Occa*, lying Southward from *Muſcovy*, from which it is divided by the River *Aka*, being one of the moſt fruitful Provinces of all *Muſcovy*, abounding in Wheat, Honey, Fiſh, and all manner of Veniſon and Fowl Its Capital City is called likewiſe *Rheſan*, formerly a very conſiderable Place, which had given its name to the whole Province; but was in the Year 1568, totally deſtroyed, as was the greateſt part of that Dukedom by the *Crim-Tartars*. The Great Duke having taken into Conſideration the Fertility of the Country, all along the River *Occa*, which from thence extends its ſelf to that great Trench, which ſerves for a Fence againſt the irruptions of thoſe Barbarians on that ſide; and having got together, the diſperſed Inhabitants, and furniſhed them with Materials, he ordered the building of a new City, at forty Miles diſtance from the former, which is called *Pereſla Reſanski*, becauſe a great many Inhabitants of the City of *Pereſla*, heretofore mentioned, came hither to ſettle themſelves; Notwithſtanding which, the old City of *Rheſan*, retains to this day the Honour of being the Seat of an Arch-Biſhop. Beſides which, this Province has alſo the Cities of *Domkagorod*, *Corſira* and *Tulla*, the latter being ſituated upon a River of the ſame Name. Rheſan.

The fourth is the Province of *Wolodimer*, formerly the Chiefeſt of whole *Muſcovy*. The Capital City had its name from its firſt Founder, Prince *Wolodimer*, who lived in the Year 928, and was from thence communicated to the whole Province, which is ſituated in the moſt fruitful Country of all *Muſcovy*, above 150 Miles Eaſtward from *Muſco*, between the two Rivers of *Occa* and *Wolga*. This City, which is ſituated near the River *Cleſna*, was for a conſiderable time the Reſidence of the Great Dukes of *Muſcovy*, till the Imperial Seat was tranſferr'd to *Muſco* by Prince *Danilon Michaelovits*, ſince which time, it is much decayed from its former Splen- Wolodimer.

Splendor, the Ruins of its Walls and Houſes, being undeniable demonſtrations of its former Greatneſs. Unto this Province are annexed the two Tartarian Principalities of *Caſſinou* and *Mordwa*; The Capital City of the firſt is *Caſſinogord*, ſituated on the right ſide of the River *Occa*, as one comes from *Muſco*, ſurrounded with a great many goodly Villages and Monaſteries, moſt pleaſantly ſeated among the Woods. The chief City of the ſecond is *Moruma*, being inhabited partly by Muſcovites, partly by Tartars; but altogether under the Subjection of the Grand Duke. It is ſituated on the left ſide of the River *Occa*; the River *Cleſna*, which comes from *Wolodimer*, falls into it, at about 10 or 12 Miles diſtance.

Caſſinou and Mordwa.

Niſenovogorod.

The fifth Province is *Niſenovogorod*, having received its Name, (as moſt others in this Country) from its Capital City, called *Niſenovogorod*: This City being built at the conflux of the two Great Rivers *Occa* and *Wolga*, at 56 degrees 28 min. near 500 Miles diſtant from the City of *Muſco* by Land, and above 700 by Water, received its Name from the Famous City of *Novogorod*, the Inhabitants of which were by Order from the Great Duke *Baſili* tranſlated to this Place. It is true, it falls far ſhort in bigneſs of what the City of *Novogorod* was in former Ages; nevertheleſs it has very ſtrong Towers and Walls of Stone, and the Suburbs exceed in bigneſs the City it ſelf, being near three Miles in circumference, and inhabited by Tartars, Muſcovites, and ſome Dutch, the moſt of them Merchants; the latter of which have here a *Proteſtant* Church, whereas the City is for the moſt part taken up with Military Officers, Victuallers, Sutlers, &c. being all under the Government of a Weywode. The next City in this Province is *Baſiligorod*, built likewiſe by the Great Duke *Baſili*, (who gave it its Name) and made it a Frontier-place againſt the Incurſions of the *Tartars*, called *Ceremiſſes*, of whom we ſhall have occaſion to ſpeak immediately; It is ſituated at 55 deg. 51 min. at the foot of a Moun-

tain

tain, on the right ſide of the *Volga* (to reckon from its ſource, the ſame being to be underſtood from all the other places mentioned in this Treatiſe) at the falling in of the ſmall River *Sura*, heretofore the common Boundary betwixt the *Muſcovites* and the *Tartars* of *Caſan*. Since the *Muſcovites* have extended their Conqueſts over the *Tartars* on that ſide, even to the *Caſpian Sea*, this place has been neglected, its Walls being quite ruined, and its Edifices altogether of Wood, it reſembles now more a great Village than a City.

The *Tartars Ceremiſſes*, whom we mentioned juſt now, having their Habitation on both ſides of the River *Wolga*, betwixt this place and the Kingdom of *Caſan*, it will not be amiſs to give a ſhort Account of them in this Place. They are a Nation barbarous, treacherous, and cruel, living upon Robbery, and addicted to Sorcery. Their Food is Honey, and wild Fowl they take in the Woods, and Milk which their Paſtures furniſh them with, they do not inhabit Houſes, but moſt wretched Huts. Thoſe that live on the right ſide of the River *Wolga*, are called *Nagorni*, or Mountaineers, as thoſe inhabiting on the left ſide, are called *Lugoivi*, from their Meadows, which ſupply them on both ſides of the River with Hay. They are, generally ſpeaking, Heathens, uſing neither Circumciſion nor Baptiſm. They give a Child its Name from the firſt Perſon they meet that Day, when this Ceremony is to be performed, which is ſix Months after its Birth. They acknowledge an Immortal God, the Author of all Good, who ought to be ador'd, but ridicule the Immortality of the Soul. Tho' they do not believe a Hell, they dread the Devil, as the Author of all their Misfortunes, whom therefore they pretend to appeaſe with Sacrifices. Their chief Devotion and Pilgrimages, which they do to the Devil, is performed at a place, called *Nemda*, amongſt the Fenns, where every body is obliged to carry a Preſent. When they Offer their Sacrifices to God, they kill a Horſe, an Ox, or

The Tartars Ceremiſſes.

or a Sheep, ſome of the Fleſh thereof, being roaſted, and put into a Diſh, and holding in the other Hand another Veſſel fill'd with Hydromel, or ſome other Liquor, both is caſt into a Fire made for that purpoſe, before the Skin of the Creature that is Sacrificed, being extended upon a Pole, laid a croſs two Trees. This Skin they adore in order to interceed for them with God, unto whom they alſo make ſometimes their Addreſs, the whole Subject of their Devotion tending to ſome Conveniency of another of this Life, but moſt commonly to the augmenting the number of their Cattle. They pay a great Veneration, even to Adoration, to the Sun and Moon, whom they believe the Authors of the Productions of the Earth. They make uſe of no Churches, Prieſts or Books, their Sacrifices and other religious Exerciſes, being performed near ſome Torrent or another. Polygamy is uſed among them, even ſo as to Marry two or three Siſters at a time. Their Women and Maids are all wrapt up in a piece of coarſe white Cloath, ſcarce any thing being to be ſeen but their Faces; The Men wear a long Coat, made of Linnen Cloath, under which they wear Breeches; they all ſhave their Heads; the young Men, who are unmarried, leaving however for diſtinctions ſake, a long Treſs of Hair, hanging upon their Back. Their Language is peculiar to themſelves, having no relation with that of the other Neighbouring *Tartars*, or with the *Turkiſh* or *Muſcovian* Languages, tho' ſome of them, that are converſant with the *Muſcovites*, have attained ſome knowledge of their Tongue. But it is time to return to the Deſcription of the five remaining Provinces of the *Southern Muſcovy*, which being much leſs conſiderable than thoſe we have deſcribed before, we will treat of with all the brevity imaginable, ſcarce any thing but the Names of their Cities Places being to be known by Foreigners.

Jaroſtaf. The ſixth therefore is the Province of *Jaroſtaf*, *Jaroſtaf*, having, beſides its Capital City of the ſame Name, two Cities, called *Ribiena* and *Nova Ro*

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The ſeventh is *Suſdal*, having alſo borrowed its Name from its Capital City of that Name, which is alſo the Seat of an Archbiſhop; beſides which, it contains the Towns of *Jorgowitz* and *Caſtronow*. Suſdal.

The Eighth is called *Roſthou*, its Capital City is *Uglitz*. Theſe three Dukedoms were for a conſiderable time appropriated to the uſe of, and enjoyed by the younger Brothers of *Muſcovy*, till under the Reign of *John Baſilovitz*, viz. in the Year 1565. they were reunited to the Crown of *Muſcovy*. Roſthou.

North-eaſt of the City of *Muſco* is the Ninth Province belonging to the Southern *Muſcovy*, called *Twere*; it has received its Name from the Capital City *Twere*, as the latter is indebted for its Name to the River *Twere*, which, together with the River of *Volga* paſſes by it, the City being ſituated at the ſide of a Hill. About Forty Miles from hence more to the North, is another Town, called *Torſock*, built likewiſe on the deſcent of a Hill, not altogether ſo big as *Twere*, but ſurrounded with Ramparts and Baſtions of Wood. Both of them have their particular *Weywode* or Governour. Twere.

The tenth and laſt of theſe Provinces is *Roſhovie*, having not any thing Remarkable but its Capital City of that Name, if it were not for the three famous Rivers of *Volga*, the *Dwina*, and the *Boriſthenes*, which have their riſe in this Province. Roſhovie.

CHAP. III.

Of the Northern Provinces of Muscovy.

THE Northern Provinces of *Muscovy* being divided into those which border upon *Sweden*, and those bordering upon *Tartary*, we will begin with the first; where the *Muscovian Lapland* offers it self to our consideration: It is subdivided into three lesser Provinces; the first, called *Moureman-kois*, has the Cities of *Kola*, the Capital of the Province, and *Swanchet*. The second, called *Terskoi*, where is the City of *Jokena*, and *Polin-ofero*. The third, called *Bellamoresko*, contains the Cities of *Kondulatz*, *Omay*, and *Komi*.

Muscovian Lapland.

The Second in Order of the great Northern Provinces belonging to *Muscovy*, is the Province of *Dwina*, having derived its Name from the River *Duina*, which having its rise at the conflux of the Rivers of *Jagel* and *Sachona*, falls into the White Sea near the City of *Archangel*. This Province being the greatest and most Northern on the *Swedish* side of *Muscovy*, was in former Ages subject to the Dukes of *Novogorod*, and had but one City, called *Duina*, in the very centre of it; But since the *English*, *Dutch*, and *Hanseatick Towns* removed their Traffick from the City of *Narva* to *Archangel*, this Province is become one of the most considerable of the *Russian* Empire, as the City of *Archangel* is now the Staple of the whole Continent of *Muscovy*, by reason of its safe and commodious Harbour.

Dwina.

The City of *Archangel*, or St. *Michael Archangel*, an Archbishop's Seat, and now the Capital of this Province, is situated at the Mouth of the River *Duina* on the left side as you enter it from the White Sea, where it makes the Island of *Podesemski*. It

Archangel

none of the largeſt, but withal ſo populous, that no other place in whole *Muſcovy* is comparable to it, by reaſon of the great concourſe of Merchants which flock thither from the circumjacent Provinces, to truck their Commodities, which conſiſt in Corn, Caviarr, Furrs, Hemp, *Ruſſia* Leather and Wax, againſt Cloth, Velvets, Damask, Spices, Tin, Lead, Wine, and Strong-Waters, imported by the *Engliſh*, *Dutch*, and *Hamburghers*; ſo, that ſometimes 300 or 400 Ships are to be ſeen of ſeveral Nations in the Port of *Archangel*, the Cuſtoms of which are ſaid to amount Yearly to near 200000 *l. Sterling*. It is above Seventcore Years ago ſince the *Engliſh* began to remove their Trade from *Narva* to this place. For, King *Edward* VI. having ſet out a Fleet for the eſtabliſhing a Trade in ſome unknown Country, they having followed the Northern Paſſage, were at laſt brought into the Port of *Archangel*; *John Baſilovitz*, the then Grand Czar of *Muſcovy*, being very deſirous to draw the *Engliſh* Traffick thither, to encourage their Undertaking, granted them a Priviledge of Commerce without any Cuſtom or Impoſt; ſo, that in the Year 1555. the Engliſh ſettled a Company there, under the Direction of one Mr. *Killingworth*, and the *Muſcovy* Trade has been ever ſince continued from that place, to the great Advantage of the Engliſh Nation; tho' at the ſame time, it cannot be denied, but that, ſince the Year 1591. when the Town became a Mart, the Dutch and Hamburghers have interfered with the Engliſh in their Commerce. It has a conſiderable Caſtle, which was built in the Year 1506. and the Town being for the moſt part reduced to Aſhes in the Year 1663. is ſince that time reſtored to a more flouriſhing condition than before. In the Gulph which the Sea makes near the Mouth of the before-mentioned River *Dwina*, there are three ſmall Iſlands, called *Soloska*, *Anger*, and *Colova*; the firſt whereof was heretofore Famous for the Sepulchre of a Muſcovian Saint, whoſe Body was about Fifty Years ago tranſlated from thence to the

City of *Muſco*. Beſides this and the before-mentioned City of *Dwina*, St. *Nicholas*, *Lapas*, and *Korela*, are the moſt worth taking notice of in this Country.

Pleskou. The next conſiderable in Rank, tho' not in Order, of theſe Northern Provinces, is the Dukedom of *Pleskou*, having taken its Name from its Capital City called *Pleskou*; The Muſcovites call it *Pskou*, from a Lake about two or three Miles diſtant from it, from whence ariſes a River of the ſame name, which runs by the City, and has communicated its Name not only to this City, but the whole Province. Both the City and Dutchy were formerly govern'd by their own Princes, till in the Year 1509. the Great Duke *John Baſilovits* reunited both to the Crown of *Muſcovy*. The Town is not extraordinary large, but very convenient and pleaſant, by reaſon of the nearneſs of the River, and the Lake. It has beſides this two Cities more, called *Oſtrow* and *Opolsko*.

Wologda. The Province of *Wologda*, which ſometime belonged to the Dukes of *Novogorod*, is ſince reunited to the Crown of *Muſcovy*; its Capital City has the ſame Name with the Province, both of them having borrowed their Names from the River *Vologda*, which having its riſe near the famous City of *Novogorod Veliki*, diſembogues in the *Baltick Sea*. The City of *Wologda*, or *Vologda*, is one of the moſt conſiderable in thoſe Parts, not only by reaſon of its bigneſs and ſtrength, being ſurrounded with a very ſtrong Wall, but alſo of its Commerce. It is ſituated on the left Shoar of the River *Sucagna*, raiſed upon the very Banks of it, which River running by *Tetma* and *Uſtiga*, runs ſome Miles below the latter into the above-mentioned River *Dwina*, which renders it very convenient for Trading, and conſequently very populous. There are two Cities more in this Province, called *Socſoa*, and *Stelitz*.

Uſtiugha. The Province of *Uſtiugha*, lying betwixt the Provinces of *Dwina* and *Wologda*, was alſo ſubject

ſubject to the Dukes of *Novogorod*, till, like all the reſt in thoſe Parts, it was united to the Crown of *Muſcovy*. The Capital City here is likewiſe called *Uſtiugha*, from the Word *Uſt*, which ſignifies as much as the Latin Word *Oſtium*, or the Mouth of a River, and *Jugh*; it being not far diſtant from the conflux of the River *Jugh* and *Sucagna*, built upon the very Banks of the latter, which at ſome Miles below this place exonerates it ſelf in the River *Dwina*, as we have mentioned before. It has its own *Weywode* or Governour. This Province is famous for the beſt black Foxes it affords, above all others in *Muſcovy*. It has two Cities more, called *Kollas*, and *Dobrina*.

The next Province, both for Rank and Situation, is *Novogorod Veliki*, owing its Name to its Capital City, likewiſe called *Novogorod Veliki*. It is ſeated in a very fair ſpacious Plain, at 58 degrees 23 min. Elevation, upon the *Wologda*, or *Vologda* (a River different from the *Volga*.) The River *Vologda* hath its riſe out of the Lake of *Ilmen*, about three Miles above this City, from whence, croſſing the Lake of *Ladoga*, it paſſes in its way through the River *Niova*, the Boundary betwixt *Muſcovy* and *Sweden* on that ſide, near the City of *Noteburgh*, till at laſt, by the Gulph of *Finland* it exonerates it ſelf into the *Baltick Sea*. This River is of great Advantage to this City, affording not only great ſtore of all ſorts of moſt excellent Fiſh at a very cheap rate, but alſo, being Navigable from its very ſource, and the Country round about very fruitful, abounding in Wheat, Flax, Hemp, Wax, and Honey, but eſpecially in *Ruſſia* Leather, which is look'd upon here to be better dreſs'd than in any other part of *Muſcovy*, makes this City to be reputed one of the chief Trading Cities in the whole Empire. It was in former Ages governed by its own Princes, who having extended their Conqueſts over ſeveral of the adjacent Provinces, as has been mentioned before, this City was look'd upon as one of the moſt Potent and celebrated of *Europe*, ſo that it was grown into a Pro-

Novogorod Veliki

The River Vologa.

verb in thoſe Parts: *Who can oppoſe God, and the Great City of* Novogorod? The *Hanſeatick Towns* had in thoſe days an Office of Addreſs in this City, ſo that it was not only frequented by the Livonians and Muſcovites, but alſo by the *Danes, Germans*, and *Swedes*. It was Sirnamed *Veliki*, which ſignifies *Great*, there having been ſome who have compared it for greatneſs with *Rome* it ſelf. It's true, they have in this much over-ſhot the Mark, nevertheleſs the great extent of the Ruines of the Antient Walls, and the number of its Steeples yet remaining, are ſufficient Proofs of its former Glory, and that its preſent condition falls incomparably ſhort of what it was before its deſtruction, the City being now only ſurrounded with a Wooden Wall, and the Houſes built of the ſame Materials. The firſt that put a ſtop to the Grandeur of this Place, was *Vithold*, Great Duke of *Lithuania*, and at that time General of the Poliſh Army, who, in the Year 1427. oblig'd it to pay a conſiderable Tribute to that Crown. About Fifty Years after, the Great Duke of *Muſcovy*, *John Baſili Groſdin*, famous for his Tyranny, after a War of Seven Years, having defeated their Army in the Year 1477. forced them to do him Homage, and to receive a Muſcovian Governour, and ſoon after put a fatal period to this Great and Potent City. For, having conſidered with himſelf, that its Inhabitants would not fail to take hold of the firſt Opportunity to recover their Liberty, went thither in Perſon, under pretence of eſtabliſhing the Greek Religion, which he pretended to be in danger by the contrivances of the *Roman Catholicks*, being encouraged in his Deſign by *Theophilus*, the then Archbiſhop of the City, he had no ſooner entred the City, but it was, by his Order, pillaged, and the Inhabitants tranſported from thence into other places of *Muſcovy*, but eſpecially to *Niſe-Novogorod*, which we have ſpoke of before, in whoſe ſtead he planted there a Colony of Muſcovites. The Booty which he got there was incredible, having, beſides all ſorts

of

of Rich Stuffs, and other ſumptuous Moveables, carried away Three Hundred Waggons loaded with Gold, Silver, and Jewels. About Fourſcore Years after, *Viz.* in the Year 1569. the then Great Duke of *Muſcovy*, *John Baſilowitz*, having conceived the ſame Suſpicion, entred the City with an Army, and after he had cauſed an infinite number of People to be trampled to Death by the Horſes Feet, and ſome Thouſands killed by the Sword, ſuch a multitude of dead Bodies were thrown into the River *Wolgda*, that its Current being ſtop'd, the Neighbouring Fields were overflown round about the Town. The ſtench of the dead Carcaſſes cauſed ſuch an Infection in the Air, that, what had eſcaped the Fury of the Soldiers, was deſtroyed either by the Plague or Famine, no body daring to venture to carry thither any Proviſions; But that which was the moſt inhumane of all, was, that even the few remnants that had eſcap'd his former Cruelty, the Plague, and Famine, (having fed upon dead Carcaſſes) were at laſt all cut to pieces by the Tyrant's Soldiers. Notwithſtanding all theſe Calamities ſuſtained, its advantageous Situation for Commerce, has, in proceſs of time, drawn thither a conſiderable number of new Inhabitants, by whoſe Induſtry it is brought into that State it appears now, which, tho' it muſt only be look'd upon as a meer Shadow of that great Body, it repreſented in former Ages, nevertheleſs, next to the City of *Archangel*, it may paſs for one of the moſt conſiderable Trading Towns in thoſe Parts. For, beſides the Wooden Fortifications, we have mentioned before, it has a Caſtle on the other ſide of the River, oppoſite to the City, and joyn'd to it by a Bridge; This Caſtle is ſurrounded by a ſtrong Stone Wall, being the Reſidence both of the *Weywode* and the *Metropolitan*, who has the Management of Eccleſiaſtical Affairs over this Province. Over againſt this Caſtle, on the ſame ſide of the River with the City, is a Monaſtery, dedicated to St. *Anthony*; The Muſcovites relate moſt ſurpriſing Miracles of

this Saint, among the reſt they ſhew a great Mill-ſtone lying againſt the Wall of the Convent, upon which, they ſay, St. *Anthony* perform'd his Voyage from *Rome* to *Novogorod*; *Viz.* by going down the *Tiber*; This Stone Ship having carried him (if any body will believe it) over the Seas, from the *Mediterranean* to the *Baltick*, where he went up the *Volgda*, and at laſt took up his Station at *Novogorod*. There is another Monaſtery not far diſtant from this Place, called *Perumiki Monaſtir*, what they relate of it, as it appears more credible, ſo it ought not to be paſs'd by in ſilence. It is related, that before *Novogorod* and the adjacent places were converted to the Chriſtian Faith, theſe Pagans uſed to Sacrifice to a certain Idol, called *Perun*, or the God of Fire, *Perun* ſignifying in the Muſcovian Language, as much as Fire. This Idol was repreſented with a Thunder-bolt in his hand, near which was kept a conſtant Fire of Oak, which was never to go out, at the peril of their Lives, who had the charge of it. After the Inhabitants had embraced Chriſtianity, the Idol was thrown into the River, its Temple razed, and this Convent built on the ſame place where the Temple of the Idol ſtood before. There is alſo in this Province the City of *Ladoga*, ſituated on this ſide of the Lake *Ladoga*, (from whence it has its Name) which is there-abouts near Three-ſcore Miles broad; and, on the other ſide of it, at about 80 Miles diſtance, the City of *Laba*, the utmoſt Frontier-Town of the Muſcovites on that ſide. About ſeven Miles on this ſide of *Ladoga*, in the River *Wolgda*, there is a moſt dangerous Cataract or fall of Water among the Rocks, and at ſix Miles thence another, not far from the Monaſtery called *Nicolai Nepoſtitz*, where the Water runs with ſuch violence, that a Hundred Men ſcarce are able to draw a loaden Boat up the River, and often are caſt away in either of theſe two places.

Bela Oſera

Next to the Province of *Novogorod*, ſomething more Northward, is the Dutchy of *Bela Oſera*, a Province ſo full of Woods, Rivers, and Fenns, that it

it is ſcarce acceſſible, except in Winter, when the Rivers and Fenns are frozen; Its Capital City being of the ſame Name with the Province; Beſides which, it has the Cities of *Stara Ruſſo*, *Glebowa*, and *Grodſesko*.

The Province of *Kargapol*, bordering upon this to the North-Weſt, has nothing Remarkable but its Capital City, which has given the Name to the Province. Kargapol.

To the South-Weſt of it is the Dukedom of *Smolensko*, it borders on the South upon the Province of *Severia*, to the Eaſt, upon *Muſcovy*, properly ſo called, on the Weſt is *Lithuania*, and to the North the Province of *Novogorod Veliki* and *Livonia*. Its Capital City is likewiſe called *Smolensko* (having communicated its Name to the Province) ſeated upon the River *Boriſthenes*, or *Nieper*. This River riſes in the Province of *Roſtchovie*, near a Village called *Dmiepersko*, about Fifty Leagues from the Lake of *Fronowe* (the firſt ſource of the River *Volga*) and after it has taken its courſe Southward, it turns near *Wieſma* towards the Eaſt, by the Cities of *Prohobus*, *Smolensko*, *Orſha*, *Dubrowna*, and *Mohilow*, from whence it returns again to the South, and paſſing by *Kiovie* near the *Cyrcaſſes* (quite different from the *Circaſſian Tartars*) and thence to the City of *Otzakow*, belonging to the *Precopian Tartars*, it falls into the *Euxine Sea*. At the very bank of this River is a well-fortified Citadel, with a very good Ditch, and a Noble Counterſcarp well palliſado'd, belonging to the City of *Smolensko*; but the City it ſelf has but a ſingle Wall without a Ditch. The *Muſcovites* took it from the *Poles* in the Year 1514. But was recovered near a Hundred Years after by the *Poles*, under their King *Sigiſmund*. In the Year 1633. the Great Duke *Michael Federovits* beſieged it with an Army of above 100000 Men, among whom were ſeveral Thouſand Germans, beſides a conſiderable number of Muſcovites, diſciplin'd after the German way, and commanded by German, Engliſh, Scots, and French Officers, with Smolensko. *The River Boriſthenes.* *Siege of Smolensko*

with a vaſt Train of Artillery, conſiſting of 300 Cannon, and all other things requiſite to carry on the Siege with the utmoſt vigour; under the Command of a Polander, called *Herman Slein*, who had been rebaptized in *Muſcovy*, and by his Treachery (as it was ſuppoſed) loſt the whole Army. For, the Germans having ſoon made a Breach in the Wall, were for giving an Aſſault, which being oppoſed by the General, they were ſeconded by the reſt of the Foreign Officers; whereupon, having mounted the Breach, they were very near Maſters of it, when the General, turning his Cannon againſt them, forc'd them to retreat, alledging, that it was not for the Honour of his Czariſh Majeſty, that a handful of Foreigners ſhould carry away the Glory of the Siege. In the mean while the King of *Poland* having gathered a Body of Five or Six Thouſand *Poles*, poſted his Forces on ſeveral Avenues which led to the Muſcovian Camp, by which they muſt of neceſſity receive their Proviſion, without the leaſt Oppoſition made by the Muſcovites, (who, without much difficulty, might have prevented the Poles) ſo, that having ſufficient leiſure given them to Fortifie themſelves, the Muſcovian Army was in a little time reduced to that Extremity, for want of Proviſions, that their General (who never ſo much as attempted to force the *Poles* out of their Poſts) was forced to make a ſhameful Capitulation for himſelf and the whole Army, with all the Artillery and Baggage, to Surrender at Diſcretion, and to leave ſufficient Hoſtages for the Ranſom of all the Officers and Soldiers, which was accordingly paid by the Great Duke. The General, relying upon the Favour of the Archbiſhop, and ſome other great Men at Court, who were ſuſpected to have had a hand in this Treachery, return'd to *Muſco*, not without hopes of being protected againſt what the Officers might lay to his charge. But both the People and Soldiers being ſo incenſed againſt him, that every thing ſeemed to tend to a general Inſurrection, his Head was in the

Year

Year next following, cut off in the Market-place before the Caſtle, where alſo his Son, who had a conſiderable Command under his Father, in the Siege, was ſtript ſtark naked, and whipt to Death, and the neareſt of his Relations baniſhed into *Siberia*. Notwithſtanding this Diſgrace, the Succeſſor of *Michael Federovitz*, *Czar Alexis Michaelovitz*, took it from the *Poles* by compoſition, in the Year 1654. Since which time the *Muſcovites* remain in poſſeſſion of it. Beſides the City of *Smolensko*, it has the Cities of *Prohobus*, ſituated upon the *Nieper*; *Wiasma*, ſeated upon a River of the ſame name, *Moſaysko* and *Niewieltz*.

Siberie or *Severia* (a Province different from the Kingdom of *Siberia* in *Tartary*) is of a very large extent, being formerly Govern'd by its own Princes, who were nevertheleſs tributary to the Kings of *Poland*, upon the account of *Lithuania*, of which this Dukedom had a Dependance. It is ſituated betwixt the Province of *Smolensko*, the *Precopian Tartary*, *Podolia* and *Lithuania*, South-weſt of *Smolensko*. The Prince of *Siberie* having revolted from the Crown of *Poland*, under *Caſimir*, Son of *Jagellon* their King, put himſelf under the Protection of the *Czars* of *Muſcovy*, till the Great Duke *Baſili* ejected the Duke of *Siberie*, and united the Province to his Crown. The chief City of this Dutchy is called *Novogorod Sieberski*, that is to ſay, *The new City of Siberia*, to diſtinguiſh it from two or three others, called *Novogorod*, under the *Czar's* obedience. The other Cities of note belonging to this Province are: *Czerrigon*, *Bransko*, *Starodub* and *Petivola*. But now we muſt turn our Courſe more North-Eaſt, where the Province of *Wiatka* is ſituated upon the Confines of the *Tartars Ceremiſſes*, ſirnam'd *Logovi*; its Capital City is of the ſame Name, both of them being denominated from the River *Wiatka*, which falls into the River *Kama*.

Severia.

Wiatka

The next Province bordering upon *Wiatka*, towards the *Siberian Tartars*, is *Permia*, being counted one of the greateſt of *Muſcovy*. Its Capital City

City is called, *Permia Veliki*, ſituate upon the River *Viſhora*, which at about 60 Miles diſtance from this place, falls into the River *Kama*. This River, has its riſe in this Province, and about 60 miles beyond *Caſan*, falls into the River *Volga*. The Inhabitants of this Province have a Language and Character peculiar to themſelves; they eat no Bread, but feed upon Herbs; they pay their yearly Tribute to the Great Duke, in Horſes and Furs. Their next Neighbours to the North-Eaſt, are the *Tartars of Tumen*, bordering upon *Siberia*, inhabiting the Province of *Candora*; its chief City is *Warchaturia*, ſituated upon the River *Tura*; beſides which, it has the City of *Tumen*, near the conflux of the two Rivers *Tumen* and *Tura*.

The River Kama.

Candora.

Petzora. Further to the North is the Province *Petzora*, which extends it ſelf towards the North-Eaſt, all along the *Frozen Sea*. The River of *Petzora* (which has given its name to the Province) falls by ſix ſeveral Channels into the Sea, near a little City, called, *Puſtiziero*. On both ſides of it are the Mountains, which the Antients called *Ripheans* or *Hyperboreans*, and by the *Muſcovites*, are called *Zimnopojas*, that is the *Girdle of the Earth*, which afford the beſt Sables and Hawks in all *Muſcovy*, but the cold is ſo violent and durable in this Province, that the Rivers are frozen up above nine Months in the year.

The Riphean *Mountains*

Obdorie. The Province of *Obdorie*, derives its name from the River *Oby*, which having its Source from the Great Lake *Cataiſko*, and running from Eaſt to North, falls into the *Frozen Sea*. Both theſe Provinces border upon the *Samojedes*, of whom we ſhall have occaſion to ſpeak more hereafter.

The River Oby.

Juhora. Among the Northern parts of *Ruſſia*, are alſo reckoned: The Province of *Juhora*, famous for nothing, but that the *Hungarians* are ſaid to have their offſpring out of this Country.

Wachines The Province of *Wachines*, only noted for its two Fortreſſes, called *Cameni* and *Penſolog*.

Bielski. The Principality of *Bielski*, derives its name from the Capital City, *Biela*.

The

The Dutchy of *Kraina* has the two Cities, *Jalatz* and *Braſowa*. Kraina.

The Province of *Pole*, the City of *Bretock* and *Bogenaer*; Not to mention here the Palatinate of *Kiow*, which lying upon the Borders of *Podolia* and *Lithuania*, ~~great~~ part of it is under the Obedience of the Crown of *Poland*. Pole. Kiow. some

CHAP. IV.

Of the Tartarian *Kingdoms of* Caſan *and* Aſtrachan, *with an Account of the Great River* Volga, *and the* Caſpian Sea.

THE Kingdoms of *Caſar* and *Aſtrachan*, with ſome other *Tartarian Provinces*, under the Subjection of the *Czar* of *Muſcovy*, being ſituated near the famous River *Volga*; it will not be amiſs to join the Deſcription of thoſe Countries with that of the ſaid River. *The River* Volga.

There is in the Province of *Roſhovie*, (of which mention has been made in the 2 *Chapter*) Ten miles from its Capital City, bearing the ſame Name, in the Great Foreſt of *Wolkowskiles*, a Lake, called *Uronow*, or *Fronowo*, out of which riſes a River, that, ten Miles from that Place, falls into another Lake, called *Volga*, which gives it its name, it being thence forward, called *Volga* or *Wolga*; It is doubtleſs, the ſame which *Ptolomy* calls *Rha*, and the *Tartars*, *Edel*; the greateſt River in *Europe*, being from its Source to the *Caſpian Sea*, into which it exonerates it ſelf, above 2900 Miles long. It is to be obſerved, that this River, from its Source to the City of *Niſe Novogorod*, running for above 400 Miles through the Southern part of *Muſcovy*, carries but an indifferent Stream, and touches upon few places of note, till being encreaſed by the River *Occa*, near the abovementioned place, it is Four thouſand five

five hundred Geometrical feet wide, at the meeting of these two Rivers. We have in the foregoing Chapter described that City, and *Basiligorod*, belonging to the *Ceremisses*, both bordering upon that River; and being obliged to give an account in this *Chapter* of the *Tartarian Provinces* of *Casan* and *Astrachan*, we will follow the Tract of this great River as far as to the *Caspian Sea*, and begin with the *Tartarian* Kingdom of *Casan*.

The Kingdom of Casan. Forty miles distant from the City of *Basiligorod*, is the City of *Kasmademianski*, situate at the foot of a Mountain, on the right side of the River, the whole Country thereabouts being like one continued Forest of Elms of an extraordinary compass. Forty miles further down the River, and on the same Shoar, is the City of *Sabakzar*, the most pleasant for its Situation in those Parts; and 25 Miles lower, after you have passed two or three small Islands, on the left side of the *Volga*, a little City, called *Kockchage*. On the same side, some Miles lower, is the City of *Swiatski*, built on the Ascent of a Hill. The Castle and some Churches are of Stone, the rest of the Buildings and Fortifications, of Wood. It lies 20 Miles on this side of the City of *Casan*, the Shoar all along betwixt these two places, being covered with chalky and Sandy Mountains.

The City of Casan. The City of *Casan* is seated in a fruitful Plain, in 55 degree 38 min. Elev. seven Miles distant from the River *Wolga*, upon the River *Casanska*, which has given the name both to the City and Province. It is a very large City, but its Houses and Fortifications (as most all others in those parts) of Wood. But the Castle and its Fortifications, which consist in four Bastions, and a good many Towers, is of Stone, the River serving for a Ditch about it. The Garrison is composed of *Muscovites* only, under their own Weywode, but the City is inhabited both by *Tartars* and *Muscovites*, who have their own Governour. The Province of *Casan* lies on the left side of the River *Volga*, bordering to

to the East upon *Astrachan*, to the North upon the *Siberian Tartars*. It was heretofore Subject to the *Cham of Tartary*, till it was conquer'd by the *Muscovites*, in the following Manner:

The Great Duke *Basili Ivanovits* (Father to that famous Tyrant *Ivan Basilovits*) after a signal Victory obtained over these *Tartars*, had constituted one *Sheale* their Governour, against whom, with the assistance of the *Crim Tartars*, they made an Insurrection, and forced him out of the Country; Flush'd with this Success, they marched into the *Southern Muscovy*, under the conduct of two Brothers, *Mendligeri* and *Sapgeri*, who forced the *Muscovites*, that were Encamped near the River *Occa*, to Retreat under *Noviogorod*. There being nothing in their way to stop their March to the City of *Musco*, the same was besieged, taken, and plundered; and the Castle also forced to capitulate (being first reduced to the utmost extremity) upon very hard conditions, *viz.* That the Great Duke and his Subjects should be Tributaries to them for ever; and as a Sign of this their Subjection, the Great Duke should be obliged to smite his Head before the Statue of *Mendligeri*, erected for that purpose in the Market-place of the City, as often as the Tribute should be paid to the *Tartars*. The Great Duke having been forced by an unavoidable necessity to confirm these Articles by his Letters Patents, the two Brothers parted, *Sapgeri* chusing *Casan* for the Seat of his Empire, *Mendligeri*, being the Elder, the City of *Crim*. But, the latter having in view no less than the Conquest of the whole *Muscovy*, marched soon after against the City of *Rhesan*, and having summon'd *John Kowar*, the Weywode of the Castle, to surrender, unto whom he represented how the Great Duke his Master, was become his Subject; the Governour pretending to be quite ignorant of the Matter, desir'd that some more satisfactory Proof might be given him, before he could resolve upon a Capitulation. *Mendligeri* imagining, that nothing could be more convincing than the Great

The Conquest of Casan.

Great Duke's own Letters Patents, ſent them to the Governour, who extreamly glad of having got ſo favourable an opportunity, to recover, by this Stratagem, the Great Duke's original Letters, ſent word to the Beſiegers, that he was reſolved to keep both the Letters and Caſtle to the laſt drop of Blood. Neither was he behind hand in his Promiſes, but with the Aſſiſtance of a certain *Italian* Connoneer, he ſo Gall'd the *Tartars*, that having forced them to Retreat from before the Town and Caſtle, he ſent the Letters to the Court of the Great Duke. The people being over-joy'd at ſo lucky and unexpected an Accident, broke down the Statue; and the *Czar* taking Courage by the Example of his Subjects, beſieg'd the City of *Caſan*; but, after much Blood ſhed on both ſides, was forced to raiſe the Siege. After the Death of the Great Duke *Baſili Ivanovitz*, his Son, *John Baſilovitz*, being deſirous to revenge the Affront his Father had received before *Caſan*, began his Reign with the Siege of that City. The place was for the ſpace of two Months, batter'd furiouſly, when he offer'd them very advantageous Conditions, which they having refuſed in hopes of Succour from the *Crim Tartars*, the Great Duke, not to looſe Time, ordered his Mines to be ſprung, which ſucceeded ſo well, that a vaſt Number of *Tartars* were buried in their own Ruins; During this Conſternation, the General Aſſault was given, and the Place carried by Storm, the 9*th* of *July*, in the Year 1552. not without a great Slaughter, the *Tartars* defending themſelves with the utmoſt Bravery, in two ſeveral Retrenchments within the City, after the Enemy had made themſelves Maſters of the Breach; and, at laſt, ſeeing all paſt Recovery, they forc'd their Way out of one of the Gates, through the *Muſcovian* Camp, and got on the other ſide of the River *Caſanska*. The *Czar* knowing the Importance of the Place, which made him Maſter of the whole Province, ordered immediately the Breaches to be Repair'd, and ſome conſiderable Additions to be made to the Caſtle;

ſtle; ever ſince which, it has remain'd in the Poſſeſſion of the *Muſcovites*, the *Tartars*, who are allow'd to live in the City, not daring, under ſevere Puniſhments, to ſet a foot between the Walls of the Caſtle. The Country hereabouts is extreamly fertile, eſpecially of all ſorts of Fruit, Melons growing there of an extraordinary Taſte, coming in bigneſs near to our Pompions, but not very populous, by reaſon of the frequent Incurſions of the *Coſacks*.

The courſe of the River Volga

It is to be obſerved, that the courſe of the River *Wolga*, from the City of *Niſe Novogorod* to *Caſan*, is East and South East-ward, but from thence to the City of *Aſtrachan*, and ſo further to the *Caſpian Sea*; its current runs from *North* to *South*.

The River Kama.

About 60 Miles below *Caſan*, the River *Kama*, coming North-East out of the Province of *Permia*, falls on the left ſide into the River *Wolga*, and about 30 Miles lower the River *Zerdick*, being a branch of the River *Kama*, falls alſo into the ſame River. At about 30 Miles diſtance from hence is ſituate, on a little Aſcent, the City of *Tetus*, on the right ſide of the Shoar, reſembling, by its diſorderly Buildings, rather a great Village, than a City.

The Province of Bulgar.

Twenty five Miles lower, not many Miles from the oppoſite Shoar of the River *Wolga*, is the River *Utka*, which riſes near the City of *Bulgar*, the capital of a *Tartarian Province*, to which it had given its name.

Some Miles lower is an Iſland, called *Staritzza*, being above 15 Miles long, and not far below this the Ruins of a conſiderable City among the *Tartars*, called *Urenoskora*. It is a place very delightful for its Situation, and famous to this day, for the Burying of one of their Saints, to whom they pay a great deal of Devotion.

A good many Miles lower, at the right ſide of the River *Volga*, are likewiſe to be ſeen the Ruins of two other great Cities, not far diſtant from one another, very pleaſantly ſeated near the River ſide; the firſt was called *Simberska Gora*, the ſecond *Arbeuchim*, from an adjacent Mountain; that retains the ſame name to this day; they were both deſtroy-

ed by *Tamerlan*, being situate under the 53 deg. Elev. The River *Wolga* is hereabouts (as most all along from its very Source to the *Caspian Sea*) full of Sand-banks and small Islands, which lying scatter'd up and down on both Shoars, render its passage very difficult, and sometimes unpassable for Vessels of great Burthen, who are obliged to go for the most part in the Months of *May* and *June*, when, by reason of the Snow being melted, and the Rivers, which fall into it, being thaw'd, the Waters of the River swell up to an extraordinary hight; so, that often they afford a passage to the Boats over the lesser Islands. The River *Volga* contains a prodigious Store of Fish, of all Sorts, (a very good Commodity in *Muscovy*, by reason of the great number of their *Fast-days*) which both the *Tartars* and *Muscovites* catch with a Cord, but in a different manner. The *Tartars* fasten to the end of a long Cord a pretty big Stone, which sinks to the bottom, several great pieces of Wood being fastn'd to the other end, which swim upon the Water. All along this great Cord, many little ones are fastn'd, at some distance from one another, each of these has at the end a good Hook, baited with a certain Fish, which they know the rest to be greedy of, by which Invention they catch often Fish of ten, twelve, and more foot long. The *Muscovites* take also a Cord, with a Hook fastn'd to the end of it; this Cord is ty'd about a piece of a well plain'd Board, tinn'd over, its bigness about 4 or 5 Inches square, which being dragg'd behind a Boat by the reflection of the Sun, resembles the Scales of Fish, by which means they draw up Fish of a very great seize to the Bait and into the Snare. Among other Fish, wherewith this River abounds, the Sturgeon is none of the least considerable, whose Eggs afford that Ragout, which the *Italians* call *Cavayar*, and the *Muscovites*, *Ikari*; the Eggs are put into a Paste, being prepar'd 10 or 12 days with Salt; This Commodity affords a considerable Trade to *Muscovy*, being exported from thence to all Parts of *Europe*, where

it

it is look'd upon as the best of this kind, for which reason, the *Czar* keeps this Trade to himself.

Some Miles below the abovementioned ruined places, the Shoar on both sides of the River is very Mountainous, yet not so, but that the Valleys afford very pleasant Pastures. The first that appears on the right hand is a Mountain, out of which the *Muscovites* get great store of Salt, which being prepared in certain Huts at the foot of the Mountain, is sent from thence by the River to *Astrac*. Almost opposite to this is another Mountain, at the foot of which, the River *Vssa* falls into the *Wolga*; On both sides are very fine Meadows, bordering upon the Shoar, but at some distance from thence are very thick Woods, a place of retreat for the *Cosacks*, which makes it very dangerous for Travellors. Below this lies the Mountain *Diwiagora*, or *Maids-mountain*, which being divided into several steepy Hills of various colours, and bearing Pine-trees in so regular an Order, as if they had been planted there on purpose, makes it appear very pleasant to the eye. At the foot of this, rises another, which reaches near 40 Miles along the River. But, what is most remarkable here, is the Valleys betwixt them, which being stor'd with Apple-trees affords very good Cyder, being called by the Muscovites *Jabla-New-quas*, which is as much to say, as *Drink of Apples*. Some of these Mountains reach a great way into the Country, others bordering only upon the River-side. At the left side of the River, about two Miles from the Shoar, lies the City of *Samara*, belonging to the abovementioned *Tartarian Province* of *Bulgar*, and above 300 Miles distant from the City of *Casan*. Its Form is square, its Buildings all of Wood, except the Churches and Monasteries, which are three in number. The River of *Samar*, from whence it derives its name, falls about three Miles below into the *Volga*: About 100 Miles from hence is the Mountain of the *Cosacks*, being all bare without any Wood, it serves for a retreating place to the *Cosacks*, living upon the *Don* or *Tanais*, and hath from thence got its denomination.

The Cyder Valley.

Betwixt this and the City of *Saratof*, (above 200 Miles diſtant from hence) are abundance of ſmall Iſlands in this River, ſo that at certain Seaſons it has been fordable, and conſequently very incommodious for Ships of Burthen, who at ſuch places are obliged to unload part of their Cargo in ſmaller Boats, which they carry along with them for that purpoſe. The City of *Saratof* is ſituate in a very fair large Plain, about four Miles from the River-ſide upon a Branch of the *Wolga*. It is inhabited by Muſcovite Soldiers, who are put there as a Guard againſt the Incurſions of the *Tartars* called *Kalmuches*, Inhabiting a vaſt Tract of Ground which extends towards the *Caſpian Sea*, betwixt this River and the River *Jaika*.

Tartars Kalmuches.

About Three Hundred Miles lower, 50 Miles on this ſide the City of *Zariza*, the River *Don* (the *Tanais* of the Antient Geographers) advances within a days Journey near the River *Volga*; as ſome Miles below the ſaid City, behind a certain Iſland, called the Iſle of *Zerpinsko*, there falls a little River, called *Kamous* (which riſes out of the before-mentioned River *Don*) into the River *Volga*, but it being very ſhallow, affords ſcarce paſſage for ſmall Boats; Notwithſtanding which, there are ſome who affirm, that it might be rendred more Navigable, and conſequently a Communication be eſtabliſhed betwixt theſe two conſiderable Rivers.

The River Tanais.

Near the firſt of theſe two above-mentioned places, before you come to the City of *Zariza*, near *Achtobska Utska*, the River *Volga* divides it ſelf into two Branches, whereof one taking its courſe to the left, into the Country, carries its Stream for a Mile to the North-Eaſt, quite contrary to the Current of the great River, but afterwards reaſſuming its former courſe, returns to the South-Eaſt, till it falls into the *Caſpian Sea*. About 40 Miles from hence, at 5 Mile diſtance from the River-ſide, are to be ſeen the Ruins of a great City formerly called *Zaarefgorod*, that is to ſay, the *City Royal*, built, as it is related, by *Tamerlain*; Its Pa-

The firſt Branch of the Wolga

lace

lace and Walls were all of Brick, which have furnish'd the City of *Astrachan*, for these many Years, with Materials for their Walls, Churches, and Monasteries. A few Miles from this Place lies the City of *Zariza*, at the bottom of a Hill, on the right side of the River, 49 Degrees and 42 min. Elevation. It is fortified with several Bastions and Towers, but all of Wood; it being a Frontier-Garison against the Neighbouring *Tartars* and *Cossacks*, and inhabited only by Soldiers, who also serve for a Convoy to the Vessels passing this way up and down the River. All abouts here, and even as far as *Astrachan* it self, the Country (except the before-mentioned Island of *Zerpinsko*, which is Twelve Miles long, and furnishes the Cattle belonging to the Garison, with Grass) the Soil is so barren, that it affords no manner of Corn, which defect however, is easily supplyed by help of the River; the fertile Grounds about *Casan* furnishing these Parts, and even the City of *Astrachan* with Wheat at a very cheap rate. About Sixscore Miles below the City of *Zariza*, the River *Wesowi*, near a small Island of the same Name, falls into the *Wolga*, on the right side, as does the River *Wolodinerski Utsga* 30 Miles lower.

At Forty Miles distance from hence, the River *Wolga* casts out its second Branch on the left side, called *Achtobenisna Utsga*, which afterwards joyns with the Branch called *Achtobska*, which we mentioned before. From this Place down on both sides of the River, as far as *Astrachan*, there grows a prodigious quantity of Liquorice of a very large size, its stalks being as thick as a lusty Man's Arm, and sometimes above four Foot high, the Seeds lying in Cods upon the stalks; yet is this inferiour, both in bigness and sweetness, to that which grows in *Asia*, near the River of *Araxes*. Twenty Miles lower is the City of *Szornogar*, seated on the right side of the River, upon a high Shoar, near a vast Plain, without any Trees or Eminencies; its form is four-square, fortified with Wooden Towers and

The first Branch of Wolga.

Liquorice.

Ramparts, it ſerves for a Frontier-Gariſon againſt the *Tartars* and *Coſacks*. About 120 Miles hence is the Mountain of *Polowoi*, ſo called, becauſe half way betwixt *Zariza* before-mentioned, and *Aſtrachan*.

Third and fourth Branch of the Volga. Not many Miles lower is a third Branch of the *Volga*, called *Buchroſtova*, which falls into the two precedents; And Twenty Miles from thence the River *Wolga* makes a fourth Branch on the left ſide of it, called *Danitoska Utſga*, which does not mingle with any of the other three, but diſembogues by a particular Channel into the *Caſpian Sea*.

The fifth Branch of the Wolga Near 60 Miles on this ſide of *Aſtrachan*, is the fifth Branch of the *Volga*, called *Mituska*, which, at ſome diſtance from the main River, being again divided into two leſs Branches, the one is united with the *Danilofska Utſga*, juſt now mentioned; the other, after having continued its courſe for ſome Miles, falls again into the main River.

The ſixth and ſeventh Branch of the Volga. Five and twenty Miles on this ſide of *Aſtrachan* is the Iſle of *Buſan*, Ten Miles below which is the ſixth Branch of the River *Wolga*, called *Baltzick*, as is three Miles lower the ſeventh, called *Kniluſſe*, which makes the Iſle of *Dilgoi*, within which the City of *Aſtrachan* is ſeated; And after having encompaſs'd this Iſland, it falls by ſeveral Channels into the *Caſpian Sea*.

The City of Aſtrachan The City of *Aſtrachan* is ſituate upon the utmoſt Borders betwixt *Europe* and *Aſia*, in this place, divided by the River *Volga*. It is ſeated on the River ſide in the Iſle of *Dilgoi*, made there by the two Branches of the River, as has been ſaid before, under the Elevation of 26 deg. 22 min. It is of a conſiderable bigneſs, and now all inhabited by *Muſcovites*, the Inhabitants of the Country being *Tartars*, who are not permitted to live within the compaſs of the Walls (which is 8000 Geometrical Feet about) but in the adjacent Suburbs, which are fenc'd in only with Palliſadoes. The Fortifications are all very high, and of Stone, which at a diſtance make a very gallant appearance, eſpecially towards

the

the River-ſide, by reaſon of a great number of Turrets and Steeples of Stone; but the Houſes within the City being all built of Wood, and very low, its inſide does not appear anſwerable to the reſt. There is accounted to be a great Artillery in this place of 500 Braſs Cannon, and Mortars proportionable. The Garriſon, in time of Peace, commonly amounts to 5000 Men, under the Command of two Weywodes, and other Officers. This City being ſeated upon the Confines of the two moſt conſiderable Parts of the World, it muſt needs be a Place of great Commerce, it being, beſides the *Muſcovites*, frequented not only by the Neighbouring *Tartars*, but alſo by the *Perſians*, *Armenians*, and *Indians*, the laſt of which have a particular place aſſigned them within the City. It was taken by Aſſault in the Year 1554. by the Great Duke *John Baſilovits*, who having two Years before conquer'd the *Tartars* of *Caſan*, turn'd his Arms againſt thoſe of *Nagaja*, then inhabiting this City and the Country round about it. Having ſecured his Conqueſt over them by taking their Capital City, he ſurrounded it with a ſtrong Wall, and the Czar *Michael Federovits* added to it beſides ſome new Fortifications, that part of the City which is called *Strelitzagorod*, or the *City of Soldiers*, they having their Quarters aſſigned them in this part of the City. But before we leave this Kingdom, it will not be beyond our purpoſe to give a ſhort Deſcription both of the Country and its Inhabitants.

The Tartars of Nagaja or Astrachan

It is paſt all queſtion that the *Tartars* were unknown to the Antient Geographers, which were by them comprehended under the general Name of *Scythians* and *Sarmatians*, tho' it be manifeſt that the *Tartars* conſiſt of ſeveral Nations, diſtinguiſh'd in their Names, Language, and manner of Life. Thoſe of *Nagaja*, with the *Tartars* of *Caſan*, before mentioned, and ſome others betwixt the River *Wolga* and the *Don* or *Tanais*, are ſaid to have been *Indians*, who having revolted from their Kings, did about the Year 1212. ſettle themſelves near

the *Euxine Sea*, upon the *Palus Meotides*, the Place of Habitation of the Antient *Getæ*; from whence they extended their Conqueſts, firſt, to the River *Don*, and from thence at laſt to the *Wolga*, near which they inhabit to this day. Thoſe of *Nagaja*, of whom we are to treat at preſent, are ſeated betwixt the two Rivers of *Wolga* and *Jaika*, as far as the *Caſpian Sea*. The City of *Aſtrachan* is their principal City, built, as they ſay, by a *Tartar* King, whoſe Name being *Aſtra-Chan*, gave it the Name of *Aſtrachan*. Before this Country was conquered by the Muſcovites, it was inhabited altogether by *Tartars*, but now the latter are not permitted to abide in the Capital City, or to build any new ones, nor to fortifie their Towns or Villages with Walls.

Their manner of Living.

They live for the moſt part in Huts made of Bull-ruſhes or Canes, which are commonly round, ſeldom exceeding twelve or thirteen *Engliſh* Yards in compaſs, on the top of which they have holes, moſt like our Chicken-coops, ſerving them inſtead of Chimneys, nevertheleſs the leaſt of theſe Huts has a Faulcon or Hawk, the *Tartars* being great Maſters in this Sport. The Muſcovites call theſe *Nagajan Tartars Polutski*, or *Vagabonds*, as having no fixt Habitation in the Summer, when they ramble up and down, according as they meet with the beſt conveniency for their Cattle, which beginning to fail in one place, their Huts are put into Carts, and their Wives, Children, and Goods upon Camels, Horſes, or Oxen, and ſo removed to another. Towards the Winter they begin to reaſſemble, and to live in ſeveral Troops near *Aſtrachan*, where being furniſh'd with Arms by the Muſcovites (which, however after the Froſty Seaſon is paſt, they are obliged to redeliver, not being otherwiſe permitted to have any Arms, either Defenſive or Offenſive) they ſtand upon their Mutual Defence againſt the *Malmuck Tartars*, and thoſe Inhabiting upon the River *Jaika*. They pay no Tribute to the Grand *Czar*, but are obliged to ſerve him in his Wars; they are govern'd by petty Princes and Judges of

their

their own, and in time of War by their own Commanders; The Great Duke, to ſecure their Allegiance to him, always keeps ſome of their Princes or *Myrſes* as Hoſtages in the Caſtle of *Aſtrachan*.

They are generally Mahometans, of the ſame Sect with the *Turks*, except ſome few that have received the Muſcovian Religion. They are uſed to Now ſome of their Children, like the *Nazarites*, to God, or ſome Saint or other. Theſe are diſtinguiſh'd from others by a Ring which the Girles wear in their Noſtrils, the Boys in the right Ear. They live upon what their Cattle, their Hunting, and Fiſhing ſupply them withal; they make uſe of Fiſh dry'd in the Sun, inſtead of Bread, tho' they make alſo Cakes of Meal and Rice. Among other things they eat Camel's and Horſe-fleſh, and Mare's Milk is in great eſteem with them. Their Drink is generally Milk and Water, tho', beſides Wine, Hydromel, and *Aqua-vitæ*, there is indifferent good Beer at *Aſtrachan*. Their Cattel is of a very large ſize, not unlike to that of *Poland*. Their Sheep have great fat Tayls, weighing ſometimes Thirty pounds, their Ears hanging down like to our Dogs in *Europe*. Their Horſes are however but ſmall, and not well ſhaped, but very hardy and ſtrong. The *Tartars* themſelves are of an ill ſhape, low and fat, with large Faces, and little Eyes, of an Olive colour, full of wrinkles in their Faces, they wear little Beards, and keep their Heads ſhaved.; but the Women are much handſomer. Their Garment is a looſe Coat of ſome courſe Cloath, over which they wear a ſhort ſort of Cloak of Sheep's-Skin, the woolly ſide outwards, with a Cap of the ſame upon their Heads, which commonly is choſen of a black colour. The Women are clad in white Linnen Cloath, with plaited Coifs upon their Heads, on both ſides of which, as an Ornament, hang a great many Muſcovian Penny-pieces. The Climate in thoſe Parts is very hot, the Heats in the Months of *September* and *October* much exceeding our Dog-days; notwithſtanding which, the Winter,

Their Religion, Shape, and Habit.

ter, which ſeldom exceeds two Months here, is ſo cold, that this large River is commonly frozen up, and bears Sledges.

The Iſland of *Dolgoi*, upon which the City of *Aſtrachan* is built, is all over Sandy, and barren, and, except it be ſome Gardens and Grounds cultivated with particular care by the Inhabitants of *Aſtrachan*, produces nothing fit for Suſtenance. The Continent on the right hand exceeds, if poſſible, the Iſle in barrenneſs, but on the left there are ſome very good Paſtures.

Deſarts near Aſtrachan.

On this ſide of the *Wolga* Weſtward, towards the *Euxine Sea*, lies a vaſt Deſart above 350 Miles long, and to the South another near 400 Miles long, ſtretching all along the *Caſpian Sea*. In theſe Deſarts is neither City nor Village, nay, not ſo much as a Tree or Hill, there being nothing to be ſeen but one continued vaſt Plain, covered here and there with a little Graſs, for the ſpace of 300 Miles there being not any Water to be met withal but what the little River *Kiſilar*, and ſome ſtanding Pools of Salt Water afford. Notwithſtanding which, theſe Deſarts produce a prodigious quantity of Salt. For within Ten, Fifteen, and Thirty Miles of *Aſtrachan*, there are large Salt-Veins, which being congealed by the Sun, ſwim upon the ſurface of the Water, of the thickneſs of a Finger, as fine and clear as Rock Cryſtal. Theſe Salt-Pits hereabouts are by the Inhabitants called, *Mozakofski*, *Kainkowa*, and *Gwoſtofski*, and produce ſuch abundance of Salt, that upon the ſpot one may have a Hundred weight under two pence, which being from thence carried to the *Wolga*, is tranſported into other Parts. Beſides which, the Iſle of *Dolgoi* about *Aſtrachan* and ſome other parts of this Province, as alſo of *Circaſſia* (of which we ſhall have occaſion to ſpeak in the next following Chapter) are ſtor'd with excellent Fruit, not yielding either in beauty or taſte to any, even not to thoſe of *Perſia* and the *Indies*. Their Apples, Quinces, Nuts, Peaches, and Melons exceed the reſt in goodneſs, but eſpecially a certain

Salt-Pits.

The Fruits of Nagaja

kind

kind of Melons, whoſe Rind being of a lively green colour, the Meat Carnation, and the Seeds black, are the moſt pleaſing both to the Eye and Palate, and are ſold at a very cheap rate, two or three of them being to be bought for a Penny. It is not above Fourſcore Years ago ſince any Grapes were to be ſeen in thoſe Parts, but the *Perſians* having brought ſome Sets thither, which were firſt planted by a Monk, a German by birth, in the Garden belonging to his Convent, ſituate in the Suburbs of *Aſtrachan*; this ſmall Stock has been ſince improved and increaſed to that degree, that not only the Walks and Arbours of the Gardens, but alſo about the Houſes of the Inhabitants are planted with Vines, which growing to an extraordinary bigneſs there, affords not only great ſtore of Grapes for their preſent uſe, but alſo a ſuperplus for moſt Excellent Wine. Beſides which, near *Aſtrachan*, and all along the *Wolga*, there grows abundance of Simples, and very large; The Herb *Eſula* is hereabouts as high as a Man, and the Root of *Angelica* as big as a luſty Man's Arm. About 30 Miles beyond *Aſtrachan* is one of the beſt Fiſhing-places upon the River *Wolga*, which furniſhes that City with Salmons, Sturgeons, White Fiſh, and many other ſorts of delicious Fiſh, and the ſmall Iſlands hereabouts great variety of Wild Fowl; and tho' the Country hereabouts is not very fertile in Corn, (which in theſe Parts is trodden out by Oxen and Horſes) they are ſupply'd with that ſufficiently from about *Caſan* by the River, all which makes this City one of the moſt pleaſant and convenient for its Situation in *Europe*.

Eſula *and* Angelica.

The Mouth of the River *Wolga* is about 60 Miles below *Aſtrachan*. From its Entrance into the *Caſpian Sea*, for the ſpace of near 30 Miles into the Sea, there are ſcattered a great number of Iſlands, very ſmall, but all covered with Reeds or Canes, which has occaſioned ſome to affirm, that the *Wolga* has as many Mouths as there are Iſlands hereabouts. The bottom of the Sea is here very muddy, and the

The Mouth of the Wolga.

the Water very ſhallow as far as to the Promontory of *Suchator*, ſituate on the right hand from the *Wolga*, 100 Miles beyond *Aſtrachan*, and 200 Miles on this ſide of the City of *Terki* (of which more in the next Chapter) the firſt place, near which there is a tolerable Harbour in the *Caſpian Sea*.

About 40 Miles from this City is the Iſle of *Tzenzeni*, ſituate in 43 degrees 5 min. Elevation. Its length being from North-Eaſt to South-Eaſt about 15 Miles. Here is the firſt Harbour of the *Caſpian Sea*, from the Mouth of the River *Wolga*. From this Iſland may be ſeen in the Continent towards the South-Weſt high Mountains reaching up to the very Clouds, called by the *Circaſſians Salatto*, being the Mount of *Caucaſus* of the Antients in the Province of *Colchis*, now called *Mengrelia*, famous in Antient Times for the Expedition of *Jaſon*; as the height of this Mountain has furniſh'd the Poets with that Fiction of *Prometheus* having from thence conveyed the Fire, ſtoln from the Sun, down upon the Earth. The Mountain of *Taurus* and *Ararat* are ſo near to it, that they appear like one continued Mountain, which croſſes all *Aſia*, from *Mengrelia* to the *Indies*. The Mount *Ararat* is one entire vaſt Rock, exceeding in height Mount *Caucaſus* it ſelf, its top being covered with Snow Summer and Winter. It is ſaid to be the ſame, upon which *Noah*'s Ark reſted after the Deluge; the *Armenians*, who call it *Meſſina*, believing to this day, that there are ſome remainders of that Ark upon this Mountain, but by length of time all petrified; which, how agreeable or diſagreeable to Truth, is impoſſible to be determined, the Mountain being ſo ſurrounded with Precipices, that it is unacceſſible. Theſe high Mountains are a great direction to the Mariners in thoſe Parts, moſt of whom having little or no Underſtanding of the Compaſs; the different Proſpect they afford towards the *Caſpian Sea*, ſerve as an Inſtruction to the Pilots, to diſcover where-abouts they are.

Mount Caucaſus.

The Mountains Taurus *and* Ararat.

The Caſpian Sea.

The

The *Caſpian Sea* was in antient times known by the name of *Choſar*, having derived its name from the eldeſt Son of *Thogarma*, who was the Son of *Gomer*, and Grand child of *Japhet*, third Son to *Noah*. It is now a-days known by various names, according to the diverſity of the Iuhabitants and Provinces bordering upon it. Some Geographers have call'd it the Sea of *Traviſthan*; the *Greek* and *Latin* Authors, the *Hyrcanian Sea*, as alſo *Mare Caſpium* and *Caſpianum*; the *Muſcovites* name it *Gualenskoi-more*. Its length from South to North, *viz.* from the mouth of the River *Wolga*, below the City of *Aſtrachan*, to *Ferebath* in the Province of *Meſenderan*, reaching eight degrees to the *Aquator*, making 120 *German*, or 600 *Engliſh* Miles; Its breadth from the Province of *Chuaraſm* or *Karragon* to *Shirwan*, *viz.* from Weſt to Eaſt is ſix degrees, making 90 *German*, or 450 *Engliſh* Miles; and though according to the opinion both of the antient and moſt modern Geographers, its length be reckoned quite contraty to this, *viz.* from Weſt to Eaſt, and its breadth from North to South, nevertheleſs upon the moſt exact Enquiry that could poſſibly be made, the firſt account has been found moſt congruous both with the *Perſian* Regiſters of Longitudes and Latitudes, and with the true Situation of the Maritim Provinces adjoyning to that Sea. There is alſo another Error introduced by *Pomponius Mela*, *Pliny*, and ſome of their followers, as *Strabo*, *Macrobius*, and others, who affirm the *Caſpian Sea* to be a *Sinus*, or Gulph of the *Indian* or *Tartarian Sea*, or to have a communication with the *Euxine Sea*, and by the River *Tanais*, with the *Palus Meotides*. But according to the beſt Survey made by ſome *Europians* of late Years, of this Sea, and the conſtant Report of the *Perſians*, bordering upon it, it ſeems to be now paſſed all Diſpute, that the Opinion of *Herodotus*, and *Ariſtotle*, who affirm, that the *Caſpian Sea* is a particular Sea by it ſelf, not having any communication with other Seas, is the moſt credible; it being on all ſides

ſo encompaſs'd with Land, that it deſerves the name of the *Mediteranean* in a more ſtrict ſenſe, than that which is commonly known by that name. Beſides the great Rivers of *Wolga*, *Araxis*, *Cyrus*, the *Jaika* and *Jems*, the *Nios*, the *Oxus*, and the *Orxentes*, near a hundred other Rivers of leſs note, fall into this Sea; and notwithſtanding all theſe prodigious Acceſſions of Waters, it is not ſenſibly increaſed; which may ſeem to furniſh a probable Argument to thoſe, who aſſert, that the Waters of theſe Rivers muſt needs be conveyed thence by ſome great and conſiderable Paſſages, or open communication with other Seas. The *Perſians* are of opinion, that under the Mountains near *Ferebath*, betwixt the Provinces of *Tauriſtan* and *Meſendan*, there is a Gulph where theſe Waters are ſwallowed up, and conveyed away under the Earth But, why may not the ſame reaſon take place here, which is alledged for the Oceans not overflowing the Earth by the acceſſion of ſo many Rivers? *viz.* That, beſides the Miſts, which conſume a great part, the reſt is conveyed by infinite ſecret Channels through the Earth back again to the Source of the Fountains and Rivers, ſo that by the help of thoſe Veins of the Earth, theſe Waters being purified of their Filth, and ſeparated by this continual Percolation from their Salt, are by an interrupted circulation reconveyed to the ſame Fountains and Rivers.

The Caſpian Sea not very well known to the Antients.

The *Caſpian Sea* being either quite undiſcovered, or but ſuperficially known to the antient *Greeks* and *Romans*, before the latter carried their Arms beyond the *Euphrates*, it is no wonder if the relations thoſe Authors have left us about it, are for a great part not conſonant to Truth, and ſome modern Writers, miſguided by their Authority, and having taken the reſt perhaps upon hear-ſay, have inſerted a great many things, which are contradicted by Experience. What *Curtius* relates concerning the *Caſpian Sea*, being freſher than the Ocean, proves a miſtake, it being full as Salt as the Waters of the Ocean; tho'

tho' upon the Coaſt of *Hyrcania* (now called *Kilan*) the Water is only brackiſh, becauſe of the mixture of a great many Rivers which fall into this Sea on that ſide; which may probably have led the abovementioned Author into that Error, tho' the ſame may be obſerved in the Ocean; eſpecially upon the Coaſt of *Holland* and *Zealand*, by reaſon of the freſh Waters of divers Rivers, which exonerate themſelves thereabouts. What the ſame Author relates of a vaſt number of Serpents in this Sea, is poſitively contradicted by the Inhabitants of the Province of *Kilan*, and others bordering upon that Sea: *Pomponius Mela*, in his Geography ſpeaks of a vaſt number of Monſters, which he calls *Bellua*, abiding in this Sea, which he alledges for one main Reaſon, why it is ſcarce Navigable; whereas it is ſufficiently known, that the true Reaſon why the *Perſians*, *Tartars* and *Muſcovites*, ſeldom venture far into this Sea, and that only in Summer, is, that their Barks and Boats are ſo ſmall and wretchedly built, that they dare not venture far from the Shoar; Beſides, that this Sea has very few Havens, to wit, that betwixt the Iſle of *Tzenzeni* and the Continent, near *Terki*, beforementioned, the Havens of *Baku*, *Lenkeran* and *Ferebath*, none of the ſafeſt; the Haven near the City of *Minkiſchack*, on the ſide of the *Grand Tartary*, being the beſt in this Sea; ſo that the Inhabitants bordering upon it, being generally very bad Seamen, and not well skill'd in the Compaſs, it is their own Ignorance, and the Danger of this Sea, that keeps them near the Shoar, not the Terror of theſe Monſters; thoſe other *Europæans* that have of late years ſail'd deeper into the *Caſpian Sea*, having neither ſeen nor heard any thing like it, except they would take the Sea-dogs, which are in great numbers near the mouth of the *Wolga*, for ſuch prodigious Monſters. By the Experience of thoſe alſo, it is ſufficiently contradicted what *Petrejus*, in his Hiſtory of *Muſcovy*, relates with ſo much confidence, that the Water of the *Caſpian Sea* is as black as Ink; that it is full of Illands well ſtock'd

Errors of Modern Authors concerning the Caſpian Sea.

ſtock'd with Inhabitants, and a great number of Cities and Villages; The Water being of the ſame colour with that of all other Seas, and there being not one Iſland in it, that has either City or Village; and, if the *Perſians*, *Tartars* and *Muſcovites* living thereabouts, may be believ'd, there is only the Iſle of *Enſil* near *Ferebath*, which having very good Paſtures, the Neighbouring Inhabitants, who keep their Cattle there, have a few Huts to defend them againſt the Injuries of the Weather, during the time their Cattle Graſes there. Of the ſame ſtamp is what *Contarinus*, in his Travels, and Father *Bizarous* in his Hiſtory of *Perſia*, relate concerning a certain round Fiſh without a Head, to be found in this Sea, of an Ell and a half Diameter, of which, they ſay, there is drawn a certain Oil, which the *Perſians* uſe in their Lamps, and to greeſe their Camels; whereas there are at the foot of the Mountain of *Barmach*, near the City of *Baku*, whole Rivulets of an Oily ſubſtance, by them call'd *Neſte*, which furniſh them with a ſufficient quantity of this Kind for that Uſe, at a much cheaper Rate, it being from thence tranſported into the other Parts of the Kingdom. I am apt to believe that they are fallen into this Error by the ſuperficial Deſcription of a certain Fiſh in the *Caſpian Sea*, called *Naka*, or *Glutton*, which has ſome reſemblance to that mentioned by them; for, it has not only a very ſhort Noſe, but the whole Head is, as it were, within the Belly, and its Tail being round, and its length and breadth near the ſame, and ſometimes of ſix or ſeven Foot, it comes pretty near a circular Figure. This Fiſh will faſten it ſelf with the Tail under the Fiſher-men's Boats, ſo as to overturn them, as will alſo the white Fiſh, which makes the Fiſher-men be very cautious of them. They catch the firſt with the Liver of Beef or Mutton, which the Fiſh much delights in, this they put as a Bait upon Iron Hooks, ty'd to good ſtrong Cords, and ſo draw him to the Shoar. But I cannot imagine upon what authority they have found

Neſte.

The Glutton.

founded their Relation, when they ſay that there is no other Fiſh in the *Caſpian Sea*, it being ſufficiently known by Experience, that the *Caſpian Sea* is very well Stor'd not only with abundance of Salmons, Sturgeons and Herrings, but alſo with ſeveral Kinds of Fiſh, as are catch'd in Rivers, and kept in Ponds, as Barbels, Breams and Trouts. Before we leave the *Caſpian Sea*, it will perhaps not be amiſs to take notice of a certain Species of wild Geeſe, or (rather Cormorants) which are found in great numbers on that Shoar, eſpecially towards the mouth of the River *Wolga*. They are like other Geeſe as to their Colour, Legs, Neck and Feet, but the bulk of their Bodies exceeding the Swans. Their Bills are fork'd at the end, being a Foot and half long, and near two Inches broad, the whole Body of ſome of them being above ſeven Foot in length from the Head to the Feet. But what is moſt remarkable in them, is, that under their Bills, they have a ſhrivell'd Skin hanging, reſembling a Bagg, which, when dilated, contains more or leſs three Gallons of Liquor, this they make uſe of for a Reſcrontory for ſuch Fiſh they take, which they afterwards ſwallow down at leiſure. On the ſame Shoar is alſo frequently ſeen that kind of Fowl, which *Pliny* calls *Onocratalus*, their Beaks are long and round, but at the extremity flat, in the form of a Spoon beaten out. When it puts its Beak into the Water, it makes a moſt hideous Noiſe, almoſt like an Aſs, whence, without doubt it had its Name. I had almoſt forgot to tell you, that the *Caſpian Sea* neither Ebbs nor Flows, which may ſerve as additional Argument to maintain our beforementioned Aſſertion, that it has no communication or correſpondence with any other Sea.

Onocratalus.

CHAP. V.

Of the Tartars *of* Dageſthan *and* Circaſſia; *of* Siberia, *and ſome other* Tartarian *Provinces betwixt* China *and* Muſcovy.

THE *Tartars* of *Dageſthan* and *Circaſſia*, inhabit that Country known to the Antients under the name of *Albania*, which reaches all along the Shoar of the *Caſpian Sea*, from the end of the Deſarts of *Aſtrachan* (mentioned in the foregoing Chapter) to the City of *Derbent*, on the confines of *Perſia*; The *Dageſthan Tartars* are ſubject neither to the *Perſians*, nor *Muſcovites*, the Mountains which they inhabit ſerving them for a Fence againſt theſe two Potent Neighbours; But the *Circaſſian Tartars*, divided from the former by the River *Buſtro* (which *Ptolomy* calls *Gerrus*) bordering upon the Kingdom of *Aſtrachan*, and being ſubject to the Juriſdiction of the Grand Czar of *Muſcovy*, we will treat of them firſt, taking our courſe from the great Deſarts of *Aſtrachan*, firſt to the River *Buſtro*, and from thence to the Frontiers of *Perſia*.

Circaſſia.

The Country of *Circaſſia* is ſituate all along the coaſt of the *Caſpian Sea*, from the South-Weſt to North-Eaſt, encompaſſing it about in form of a Creſſent, and making a very ſpacious Bay. The *Circaſſians* are poſſeſs'd of that Part of *Albania*, which hath for its Frontiers on the Eaſt and Weſt-ſide the *Caſpian Sea* and Mount *Caucaſus*, and on the South and North the River *Buſtro*, and the Deſarts of *Aſtrachan*. Very few Hiſtorians, whether Antient or Modern, have made any mention of them; ſome having aſſigned their Habitations beyond the Mount *Caucaſus*, near the *Euxin Sea*; whereas they are more properly to be called, the *Caſpian Sarmatians*.

The City of Terki.

Their Capital City is *Terki*, above 300 Miles from *Aſtrachan* by Land, ſituate near three Miles from the

the Shoar of the *Caſpian Sea*, upon a ſmall River, called *Timenski* (a Branch of the great River *Buſtro*) which being formerly called *Terck*, has given the name to this City; it is ſeated in a very ſpacious Plain, very fenny towards the Sea-ſide, under 43 deg. 23 min. Elev. It is in compaſs about two Miles, well fortified with Ramparts and Baſtions of Earth, after the modern Way, ſtor'd with Cannon, and has always a conſiderable Gariſon in it of *Muſcovites*, under the Command of a Weywode, the *Tartarian* Prince, who reſides here, having 500 of them allow'd him for his Guard. Since the Reduction of thoſe Parts under the obedience of the *Czars* of *Muſcovy*, they have put in all Places of Strength, not only their Gariſons, but alſo Governours, Magiſtrates and Prieſts, for the exerciſe of the Chriſtian Religion. Notwithſtanding this, the *Circaſſian Tartars* are Govern'd by their own Princes, Lords and Judges, who adminiſter Juſtice in the *Czar*'s Name; and, in Matters of Importance, not without the Preſence of the Weywode, or *Ruſſian* Governour, being all obliged to take the Oath of Allegiance to his *Czariſh Majeſty*. The Men are not unlike the *Nagajan Tartars*, but not ſo broad-fac'd, their Hair is black and long, their Complexion yellowiſh, they ſhave the midſt of their Heads, from the Forehead to the Neck, leaving a ſmall Lock at the Crown. The Women here are excellently well ſhap'd, have not only good Lineaments in their Faces, but alſo of a clear and ſmooth Complexion, which with their black Hair hanging down in two Treſſes on both ſides of their Faces, makes them appear very agreeable. The *Circaſſian Tartars* are leſs barbarous than thoſe of *Dageſthan*, having in ſome meaſure abated from their former Barbariſm, ſince their converſing with Chriſtians. The Mens Apparel is near the ſame with the *Nagajans*, their Caps being only ſomething larger, their Cloaks being likewiſe of coarſe Cloath or Sheep-Skins, faſtn'd only at the Neck with a String, which being not large enough

The Habit of the Circaſſians.

to cover the whole body, they turn it according to the Wind and Weather. The Women wear about their Heads a black Coif, cover'd with a fine white Cloath ty'd under the Chin. The Widdows have hanging in their Necks an Ox-bladder full blown, covered with a piece of Cotton of ſeveral colours. The Women wear all of them, during the Summer, nothing but a Smock of divers colours, which being cut ſo deep before, that one may ſee down below their Navels, and their Faces being always uncovered (contrary to the Cuſtom of thoſe Parts) this, with their good Humour, and Familiarity they uſe in Converſation, makes them very deſirable, notwithſtanding which, they have acquired the Reputation of being very chaſte, tho' they ſeldom want Opportunity of hornifying their Husbands, it being look'd upon as a piece of common Manners among them, in a Huſband, to go out of the doors, as ſoon as any body comes to ſpeak with his Wife; ſo, that, whether this Continency of theirs be founded upon their own Generoſity to recompence their Husbands for the Confidence they put in them, or more upon Fame than real Truth, we will not pretend to determine in this Place. Their Language they have common with the other Neighbouring *Tartars*, tho the chief among them are alſo not ignorant of the *Muſcovian*. They are Pagans; for, tho' the Ceremony of Circumciſion is received among them, yet have they neither Prieſts, *Alchoran*, or Churches, like other *Mahometans*; Every one here offers his own Sacrifice at pleaſure, for which they have ſome certain Days, eſtabliſhed rather by Cuſtom, than any poſitive Commands. The moſt Solemn Sacrifices they offer at the Death of their neareſt Friends, eſpecially if they be of an Eminent Rank among them. Upon ſuch an Occaſion, both Men and Women meet in the Field, to be preſent at the performance of the Sacrifice, which is a He-Goat. The firſt thing they do, is, to cut off its Privy Members, which they caſt againſt a Wall, and if they ſtick

againſt it, the Goat is judged fit to Sacrifice, if not, they are obliged to kill another, till ſuch time they are ſatisfied in its fitneſs by the before-mentioned Tryal; Then they proceed with the Ceremonies, fleaing it, and ſtretching the Skin with the Head and Horns on, upon a Croſs on the top of a long Pole, planted commonly in a Quick-ſet Hedge, to keep the Cattle from it. Near this the Sacrifice is offered, by boyling and roaſting the Fleſh, which they afterwards eat. The Feaſt being over, the Men riſe, and after having adored the Skin, and muttered out certain Prayers, the Women withdraw, and the Men conclude the whole with drinking good ſtore of *Aqua-vitæ*, generally to that degree, that they ſeldom part without being as drunk as Beaſts, and ſometimes not without fighting. They are very Ceremonious in their Burials, and adorn their Sepulchres with Pillars. Over thoſe of Perſons of Quality they build certain little Houſes, but only of Wood, the Boards whereof are commonly painted of ſeveral colours, and placed Chequer-wiſe, upon the Roof of which are to be ſeen ſome Statues, but very mean, and ſometime ſome Pictures, poorly done, repreſenting commonly the Hunting of ſome Wild Beaſt or another.

Tartars of Dageſthan

The *Tartars* of *Dageſthan* inhabit now adays that part of *Albania*, from whence *Thaleſtris*, the famous Queen of the *Amazons* came to give a Viſit to *Alexander the Great* in *Hyrcania*, to obtain that Kindneſs, which Ladies, tho' never ſo deſirous of, ſeldom care to beg. They inhabit a Tract of Ground of above 200 Miles, all along the *Caſpian* Sea-ſhore from, the City of *Derbent*, the utmoſt Frontier-Town of *Perſia*, on that ſide, extending Northward as far as to the River *Buſtro* near the City of *Terki*, the Capital of *Circaſſia*. They are called *Dageſthan*, or Mountain *Tartars*, from the Word *Dag*, which ſignifies in their Language as much as a Mountain; becauſe they live between the Mountains, and in the Plains at the foot of theſe Mountains, which are very fruitful and pleaſant,

except it be towards the Sea-side, where it is all Heathy and Barren.

Their Shape These *Tartars* are generally of a tawny, dark Complexion, enclining to black; they are very strong, and well-set in their Limbs, but very ugly in their Faces, having long black Hair hanging down over their Shoulders. The Women wear the Hair ty'd up in a great many Tresses, which hang down about their Heads, much after the manner of the *Persians*, but are not kept so much under Restraint, having their Faces uncovered, and not being shy of being seen by Strangers. Those who live towards the Northern part of this Province, are called *Kaitack*, as those that inhabit the more Western Parts, are called *Kamuck*.

Their Government. Their Form of Government is that which is most worth Observation, it having a great Resemblance with those, which in very Antient Times were established in the Western Parts of *Europe*. For, the whole Country is divided into a great many Petty Lordships, each of them under the Jurisdiction of its proper Lord or Myrsa, who, tho' Hereditary, is nevertheless not Absolute, but his Authority controuled by that of some of the chief Men among them. All these Petty Lords acknowledge one, whom they call *Schemkal*, for their Supream Head. He succeeds not by Inheritance, but by Election. For, after the Death of a *Schemkal*, all these Petty Lords or Myrsa's meet, and being set down in a Ring, one of their Priests casts a Golden Apple among them, the first Person which is touch'd by this Apple, is their *Schemkal*, to whom, by common consent, they pay their Respect, but no absolute Obedience. They are generally very Barbarous, Savage, and Mischievous, living most upon Robberies, and exacting Contributions from the Caravans that pass that way from *Persia*. A great part of their Livelihood is, for the Men to steal Children, not sparing even their neareſt Relations, whom they sell to the Neighbouring *Persians*, leaving the care of their Cattle to their Wives.

They

They have an odd Cuſtom at their Weddings; to wit, for every Man there preſent to ſhoot his Arrow into the Floor, where they are left, till they are rotten, or fall of themſelves. They are all *Mahometans*, uſing Circumciſion, and all other Ceremonies of the *Turks*.

Their Cloathing is a long cloſe Coat, commonly of a dark gray, or black coarſe Cloath, over which they wear a Cloak of the ſame Stuff, and ſometimes of Sheep's-Skin. They wear a ſquare Cap ſewed together of a great many pieces; their Shooes being for the moſt part made of Horſes Hides, ſewed only together a-top at the Inſtep. The pooreſt among them is provided with a Coat of Mail, Head-pice and Buckler, beſides a Scymitar, Javelin, Bow and Arrows. *Their Habit.*

The Metropolis of the whole Country is the City of *Tarku*, ſituated within the Mountain among ſteepy Rocks, which are as hard as Flint, and afford ſeveral moſt pleaſant Springs to the City, which contains about 1200 Houſes, built of Brick-ſtone bak'd in the Sun, after the *Perſian* manner, but not ſo high; It is the Reſidence of one of their Petty Princes, but is not ſurrounded with any Fortifications, not ſo much as a Wall. Next to this, the moſt frequented places of this Country are *Ruſtain*, *Boinack*, and *Andre*, being three ſeveral Principalities, lying in the Road betwixt *Perſia* and the River *Wolga*. The Town of *Boinack* is ſituate upon the aſcent of a ſteepy Hill near the Sea-ſide. That of *Andre* is built upon a riſing Ground near the River *Koiſu* (by *Ptolomy* call'd *Albanus*) which riſes out of Mount *Caucaſus*; Its Waters are very muddy, and its Current very ſwift. The moſt Remarkable thing here is a certain Spring of ſeething Water, which ariſing near the Town, and falling at ſome diſtance into a Pool, makes the Water fit for Bathing. About ſome Miles lower, the River *Koiſu* lets out a Branch, by the Inhabitants called *Aſkai* (probably the River *Caſius* of *Ptolomy*) which running with a very ſlow Current, at laſt is *Tarku.*

reunited with the ſaid River near the Sea. The River *Buſtro*, mentioned in the beginning of this Chapter, (known by the name of *Gerrus* in *Ptolomy*) is the Boundary betwixt the *Circaſſian* and *Dageſthan Tartars*; And, about 25 Miles before its entrance into the *Caſpian Sea*, is divided into two Branches, the firſt of which, being called *Terck*, or *Timenski*, has given the Name to the City of *Terki*, the Metropolis of *Circaſſia*. The ſecond Branch is called *Kiſelar*, very near as broad as the other, but not ſo deep, being fordable for the moſt part of the Summer. But before we leave the Frontiers of the *Ruſſian* Empire on this ſide, it may perhaps not be beyond our ſcope, to inſert here a ſhort Deſcription of the City of *Derbent*, both for its Antiquity's ſake, and its being the Frontier-Town of *Perſia*, upon the Confines of the *Dageſthan Tartars*, eſpecially ſince we intend to treat of ſome other Parts, bordering upon *Muſcovy*, in the next following Chapters.

Derbent. The City of *Derbent* is ſituate in the Province, called by the *Perſians Lengerkunan*, upon the very Shoar of the *Caſpian Sea*, which ſometimes waſhes its Walls, under the 41 degr. 51 min. of Latitude. Its length reaches from Eaſt to Weſt, near five Miles, but its breadth is not proportionable to its length. It is not only the Frontier-place of *Perſia*, lying upon its utmoſt Confines on this ſide, but may well be called the Gate of it, reaching from the Mountain quite down to the Sea-ſhoar. The whole City is divided into three diſtinct Quarters; The firſt, is the Mid-City, which the *Perſians* affirm to be built by *Alexander the Great*, as alſo that Wall which ſurrounds the City on the South-ſide. Theſe Walls are of a great height, and about ſix Foot broad, and at a diſtance appear as if they were built of the beſt Free-ſtone in the World; but, according to the Relation of the Inhabitants, the Stones of it are made of Muſſle-ſhells and ſmall pieces of Free-ſtone, beaten and molded together into Bricks, which, by the long tract of Time, are reduced

reduced to that degree of hardneſs, as to exceed Marble it ſelf. There is, even to this day, upon one of the Gates, remaining an Inſcription, reſembling the *Syriack* Character, as there appears in another Place ſome *Arabick* words, but ſo defaced by length of Time, as not to be legible. The Caſtle, which lies upon the top of the Mountain, is alſo related to owe its Foundation to that Great Conquerour, and is now always kept by a very good Garriſon of *Perſians*. The ſecond Quarter reaches up to the foot of the Mountain, being the moſt Populous, as the lower Town, which reaches to the Sea-ſide, is not much frequented now, being formerly inhabited by *Greeks*, but, ever ſince the *Perſians* regain'd it from *Muſtapha*, the *Turkiſh* Emperor, converted into Gardens. The whole Body of the City is encompaſs'd with a very ſtrong Wall, ſo broad, that a Waggon may drive on them without Inconvenience. The Inhabitants are all *Mahometans*, except ſome *Jews*, whoſe chief Buſineſs is to buy ſuch ſtoln Children as the Neighbouring *Dageſthan Tartars* bring thither, or elſe ſome *Turks* or *Muſcovites*, which they having pick'd up in ſome Encounters, they ſend thither to Market, to be from thence further carried into *Perſia*. The Mountain above the City, being for the moſt part covered with Wood, affords another piece of Antiquity, to wit, the Ruins of a Wall, which, if the Inhabitants may be believed, formerly ſerved for a Communication betwixt the *Caſpian* and *Euxin* Seas, and extended it ſelf near 300 Miles in length. Thus much is certain, that in the Ruins appear now in ſome places ſix foot high, in ſome others two or three, the Tract being quite loſt in others; And, on ſome of the adjacent Hills are to be ſeen the Ruins of ſeveral old Caſtles of a four ſquare Form, two of which remain undemoliſh'd to this day, and are Garriſon'd by the *Perſians*. There is a remarkable Monument of another kind near this City, to wit, the Sepulchre of *Tzumtzume*, of whom the *Perſians* relate the following Fable

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out of their Poet, *Fieſuli*: They relate, that *Eſſi* (this being the Name they give to our Saviour) coming into thoſe Parts, found thereabouts a certain Dead Man's Skul, which having taken particular Notice of, he deſired of God, whoſe Favourite he was, to bring the deceaſed Perſon to Life again; which being done accordingly, *Eſſi* then asked him, who he was; he anſwered, that his Name was *Tzumtzume*, that he had been the moſt Powerful King of that Country, where he had kept a vaſt Court, compoſed of a great many Thouſands Muſicians, Pages, and other Servants. At laſt *Tzumtzume*, having asked *Eſſi*, who he was, and what Religion he profeſſed, Chriſt made anſwer, I am *Eſſi*, and by the Religion I profeſs, all the World is to be ſaved. If this be true, reply'd *Tzumtzume*, I declare my ſelf for that Religion, but deſire that I may die immediately, being unwilling to live now without Subjects in a place where I was ſo powerful before. *Eſſi* having granted his Requeſt, he died inſtantly, and his Sepulchre remains here to be ſeen to this day, under a Tree of an extraordinary bigneſs, next adjoyning to which is a Scaffold erected of ten Foot high, and ſixteen Square. On the other ſide of the City are to be ſeen ſome Thouſands of Tombs, cover'd with Stones, half round, Cylinder-wiſe, but exceeding the ordinary Stature of Men, haveing all of them *Arabick* Inſcriptions. It is reported, that in former Ages, yet ſince the Time of *Mahomet*, there was a certain King in *Media*, named *Kaſſan*, who being engag'd in War againſt the *Tartars* of *Dageſthan*, received there a ſignal Overthrow, and cauſed the Bodies of the Officers killed in this Battle to be buried in theſe Tombs. The Relation ſeems to be not altogether fictitious, there being near the Sea-ſide, at ſome diſtance from the reſt, forty others, exceeding the before-mentioned Tombs in bigneſs, and encompaſs'd with a Wall, which having each its Banner, are ſaid to be the Sepulchres of ſo many Lords of the firſt Rank,

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and other Holy Men, that came along with them, where the *Perſians* and *Tartars* of both Sexes come to pay their Devotions by kiſſing theſe Sepulchres, and laying their Hands upon them, while they are at Prayers. But it is time to return to the *Tartarians*, under the Grand Czar's Obedience, and among them, to ſay ſomething of the Province of *Siberia*.

This Province which lies quite Northward from *Muſcovy*, betwixt the Provinces of *Obdora* and *Jugoria*, bordering towards the North upon the *Samojedes*, is of a great extent, but not very populous, being inhabited by *Tartars*. Its Capital City, being alſo the Seat of an Archbiſhop, is *Tobol*, built upon a riſing Ground, near a ſmall River; and, except ſome *Muſcovites*, inhabited by *Tartars*. On the Frontiers of the *Calmuck Tartars*, is the City of *Daour*; And far beyond *Tobol* is *Cheneſcatski*, the chief place of Commerce in the whole Province for Sables, and other ſorts of Firrs, the Products of this Country. The Natives are a poor and wretched ſort of People, notwithſtanding that they have in ſome Parts good Corn Fields, and great Store of Fiſh. But the chief and moſt precious Commodity of this Country, beſides other Furrs, are the Skins of Sables. Theſe Animals they catch either with Traps, not unlike to thoſe we catch our Rats with; or by ſpreading of Nets under the Trees, where they feed, which being cut down, they are entangled in the Nets; In the Winter they have alſo a Way of hunting them with Dogs. They were formerly Pagans, being Govern'd by their own Czar or King, till near 150 Years ago, they were ſubdu'd by Czar *John Baſilovits* in the following manner: A certain Famous Pirate among the *Coſacks*, living near the River *Wolga*, whoſe Name was *Jormack Timorhof*, having taken a Ship loaden with Amunition, and belonging to the *Czar*, was for fear of being purſued and diſcovered, fled for Shelter into a certain Iſland, near the River *Kama*, which coming from *Permia* Siberia.

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(one of the Northern Provinces of *Muſcovy*) falls below *Caſan* into the River *Wolga*. This Iſland belonging then to a certain *Muſcovian* Merchant, he propoſed to him no leſs than the Conqueſt of ſome of thoſe *Tartarian* Countreys, lying more towards the North; and being furniſhed by him with Arms, Ammunition, and other Neceſſaries, he, with about five or ſix hundred of his Followers went up the River *Tagit*, and from thence to the River *Tura*, where having poſſeſs'd himſelf of a ſmall Iſland, called *Japouchin*, he march'd from thence to the City of *Tumen*, which he alſo took without much oppoſition. Being flush'd with this Succeſs, he directed his March ſtreight ways to *Tobol*, the Metropolis of the Province, and then the Reſidence of the *Siberian* King, where having alſo met with very little Reſiſtance, he ſoon became Maſter of the Place: But being not contented with this extraordinary Succeſs, and propoſing to himſelf no leſs than the Conqueſt of the whole Province, he loſt ſoon after both his Life and Conqueſts. For, having purſued the flying Enemy a great way beyond the City of *Tobol*, all along the River *Irtiſh*, 300 of his Men, whom he had ſent out on purpoſe, to Attack the Enemy at a certain paſs, being drawn into an Ambuſh, were all kill'd upon the Spot, ſo, that *Jormack* with the reſt, being about 200, was forced to retire into a ſmall Iſland there abouts, where he Enrrench'd himſelf as well as he could. But the *Tartars* having by their late Victory, got new Courage, and being informed of what number of Men he had with him, Attack'd him by Night, where he with all his Followers, except 40, who found means to get into *Muſcovy*, were either drowned or cut to pieces. The remnants of *Jormack*'s Party, being at laſt come to the City of *Muſco*, and having given to the Czar a relation of what had paſt in *Siberia*, it was thought adviſable to give them ſome Forces, thereby to enable them to try their Fortune a ſecond time. Having therefore obtained 600 Men, with Amunition, and other

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Neceſſaries ſuitable to ſuch an Expedition, they marched directly towards the City of *Tobol*, the Metropolis and Reſidence of the Prince of *Siberia*; and having a ſecond time poſſeſs'd themſelves of it without much oppoſition, they took quite other meaſures to ſecure their Conqueſts, from what *Jormack* had done before; for they ſo ſtrongly fortified themſelves there, that they ſoon were beyond all apprehenſion of being Attack'd by the *Tartars*, and being afterwards reinforced with new Supplies of Men, and other Neceſſaries, by their frequent Incurſions ſo fatigu'd the Neighbouring *Tartars*, that they were ~~forced~~ forced to ſubmit themſelves under the Czar's Protection; tho' it is not altogether improbable, but that the Neceſſity of vending their Sables and other Furrs to the *Muſcovites*, might be their Chief Motive of ſurrendring themſelves under the *Czar* of *Muſcovy*'s Subjection. Since which time, the *Muſcovites* have built in theſe Parts ſeveral Cities, fortified after the *Ruſſian* Faſhion; and much improved others, as *Narim*, and the great City of *Tooina*, on the other ſide of the River *Oby*; The Caſtle of *Comgoſcoi*, upon the River *Telta*, and others.

Since the Conqueſt of *Siberia*, it is chiefly to the *Muſcovites* we are beholding for the particular Diſcovery they have made of that vaſt Extent of the Northern Countreys, that lie betwixt the River *Oby* (which traverſes this Province, and has been mentioned before) and the Famous *Chineſe* Wall, which divides that Famous Empire from the *Grand Tartary*. For the *Muſcovites* having once been made ſenſible of the prodigious Quantities of all Sorts of precious Furrs, as the Sables, Martins and black Foxes thoſe Countreys afforded, and the vaſt Profit that muſt needs ariſe to their own Country, by engroſſing the Traffick of thoſe Commodities, have left no ſtone unturn'd, not only to make the beſt Diſcovery they could of thoſe *Tartarian* Nations, but alſo by ſettling a fair Correſpondence with them, to open to themſelves a free paſſage into

into *China*. Among the *Tartarian* Nations which inhabit that vaſt Tract of Ground betwixt *Siberia* and *China*, the *Tartars* of *Calmuck*, of *Mongul* and *Bogdoi*, are the moſt conſiderable, whether for the extent of the Countreys they inhabit, or the prodigious number of their Inhabitants. The firſt diſcovery of theſe Parts has chiefly been owing to the Induſtry of thoſe employed by the *Muſcovites* in Sable Hunting, whom they in their Language call *Yachutchiki*, or *Hunters of Sable Martins*; Theſe are for the moſt part, compoſed not only out of Malefactors or Criminals, but alſo out of ſome Officers or Boyars, who for ſome reaſon or another, having fall'n under the *Grand Czar*'s Diſpleaſure, and being baniſhed into thoſe places where theſe Creatures are caught, the hopes of Gains has by degrees drawn them further and further after the Search of theſe Creatures, even as far as the River *Yamour*, where, for their better Conveniency, the *Muſcovites* not many years ago, have built a Fort in a certain Iſland of that River, which has occaſioned no ſmall Conteſts betwixt them and the *Chineſe*. Beſides the two ways of catching theſe Creatures by the Trap and Net, mentioned before, they obſerve this Method in theſe remote Parts: There is a certain number of Men Arm'd with Croſs-bows, engag'd for this Service, during the ſpace of ſeven Years, and divided under certain Officers; One of theſe Officers goes abroad, at leaſt once a Week with his Hunters and Dogs in Search after theſe precious Creatures, which commonly are lurking among the little Iſlands, which they kill with their Croſs-Bows, not making uſe of any Fire-arms, for fear of endamaging the Furrs; What is thus caught is all for the *Czar*'s Uſe, except a certain Allowance, the Officers have for their Pains, which however, they are obliged to divide in proportion with their Huntſmen, to encourage them in proſecuting the Game with the utmoſt diligence; The eagerneſs after which has at laſt opened to them the Knowledge of thoſe ſeveral Roads, which inſenſibly have

have led them to the very Borders of *China*. But we will return to thoſe *Tartarian* Nations, and begin with the *Tartars Calmucks*, or *Calmouches*.

The Tartars Calmucks.

Theſe *Tartars* inhabit a vaſt extent of Country, between the two Rivers of *Volga* and *Jaika* extending from *Aſtrachan* towards the *Caſpian Sea*, and bordering upon the Country of the *Tartars* of *Mongul*. They are divided into an infinite number of *Hordes*, every one under their particular *Chan* or *Kan*, who all of them acknowledge the Authority of one, who is their Principal *Chan*; he is called *Otchiçurtican*, and derives his Pedegree from the Great *Tamerlan*. He is a very Potent Prince, and lives in very great Splendor, being formidable both to the Neighbouring *Tartars*, and *Muſcovites* themſelves; the latter of which keep a conſiderable Gariſon at *Saratof*, on the River *Volga*, to hinder their Excurſions on that ſide; and during the Winter Seaſon, are obliged to furniſh the *Nagajan Tartars* about *Aſtrachan*, with Arms to defend themſelves againſt the Inroads of theſe *Tartars*. Formerly they uſed to come every Winter to ravage the Country of the *Nagajans*, but ſince theſe by the aſſiſtance of the *Muſcovites*, have made them ſenſible of the effects of their Fire-Arms and Canons, they content themſelves with coming once a Year in the great Plains of *Aſtrachan*, for the conveniency of Food for their Cattle, at a Seaſon, when the more Northern parts, which they inhabit, are quite deſtitute of it. This is commonly done with no leſs than a hundred thouſand Men, and they ſeldom return without having received their uſual Preſent of Bread, Aqua-vitæ and Tobacco, from the Governour of *Aſtrachan*. There is no queſtion to be made, but that the *Muſcovites* are powerful enough to curb the Inſolency of theſe Vagabonds, if it were not out of a conſideration of the Benefit they receive from the Traffick of their Furrs and Horſes, which they bring in great Quantities to *Aſtrachan*, and that they are very ſerviceable to the *Czar* in his Wars, being accounted the nimbleſt a-

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Encamping and Decamping in the World, as being accuſtomed to it by the frequent Incurſions they make into all the Neighbouring Countreys. It is chiefly for this Reaſon, that the *Muſcovites* look'd upon it as a piece of Policy, rather to allay their Fierceneſs by ſome Preſents (which however, by continuance of Time, they now demand as an Obligation) than to engage in a War againſt a Multitude of Vagabonds, who have nothing to looſe; they having no Houſes or fix'd Habitations, much leſs any Cities, but living Winter and Summer in Tents, made of Felts, in which however, both for neatneſs and conveniency, they exceed all the Neighbouring Nations, even thoſe that have ſettled Habitations. Theſe as well as all the other Nations of *Great Tartary*, even to the *Indies*, are Pagans, except thoſe of *Bokara* and *Samarkand*, who are Mahometans. All the reſt of the Pagan Nations acknowledge for the Supream Head of their Religion, in the ſame, if not in a more abſolute manner as the *Roman Catholicks* do the *Pope*, a certain High Prieſt, whom they call *Dalae-Lama*, or *Lamalamalow*.

The Pagan Pope.

The conſtant Reſidence of this Impoſtor is in a very ſtrong Caſtle, near the City of *Barantola* in th *Tartarian* Province of *Tanchut*, which reaches from the *Tartars* of *Calmuck* and *Mongul*, between *China* and *Perſia*, to the *Indies*, and is Govern'd by a great Prince, whom they call *Deva*. This Pagan Pope, the ſpiritual Father of the whole *Great Tartary*, is worſhipped by theſe Idolatrous Nations, by proſtrating themſelves before him, and adoring him, like a God; neither are any Strangers permitted to approach him, unleſs they are ready to pay him the ſame Devotion. The *Chineſes* themſelves ſhew a great deal of Veneration to him, and whenever he vouchafes to come into *China*, he is received with the greateſt Reſpect and Honour imaginable, and never returns without vaſt Preſents. He has his Vicars or Vicegerents reſiding in ſeveral of the *Tartarian* Provinces, unto whom they pay the

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ſame Adoration, as to the *Dalaè-Lama*, or *Lama-malamalow* himſelf; Theſe Patriarchs, or what elſe you will call them, are by the *Tartarians* called *Contuſta Lamas*, and aſſume among other Prerogatives, an Authority to themſelves of compoſing ſuch Differences, as may ariſe among the Under Chans, either by themſelves, or by ſuch Judges as they are pleaſed to appoint. The chief thing which contributes towards the maintaining the great Veneration theſe Pagans have for the *Dalaè-Lama*, is, that they have been perſuaded into a Belief, that he is immortal, and only renews, like the Moon. This Impoſture is carried on in the following manner: As ſoon as they perceive this *Dalaè* or Chief Prieſt, to be in danger of his Life, thoſe that have the management of this Buſineſs, make it their whole care to find out among the other *Lama's* or Vicars, one who moſt reſembles him in Perſon; who, immediately after the Death of the firſt (whoſe dead Body is carefully concealed) is ſet up in his Room, and declared to be the ſame *Dalaè-Lama*, but only renewed in his Perſon; and this Impoſture is the more difficult to be diſcovered, by the common People, they being but rarely allow'd to ſee this High Prieſt, unleſs it be at a diſtance, when he gives them his Benediction.

I cannot but take notice here of the Opinion, which ſome, that have of late years travell'd into thoſe Parts, have conceived of this *Dalaè-Lama*, to wit, That he is that ſame *Preſte Jean*, who has made ſo much noiſe in the World, and has been ſo variouſly repreſented by Hiſtorians. Thus much is certain, that if every thing be duely weighed as it ought to be, concerning the Title and other Things, which by many Authors are attributed to their *Preſte Jean*, the ſame may in moſt points be ſaid of this *Dalaè-Lama*; ſo, that I ſee no reaſon why we may not with more Juſtice place him in *Aſia*, than theſe Authors have look'd for him in *Abyſſina*, where, with all their Endeavours and Shifts, they have never been able to find him out hitherto.

Preſte Jean.

The *Portugeſes* were the firſt that received, and afterwards communicated this erroneous Opinion to the reſt of *Europe*; it being certain, that the more antient Authors, who have made any mention of this *Preſte Jean*, have placed him always in *Aſia*, though they have differed both as to his Name, and place of Reſidence. And thus far *Baltazar Tellez*, *Nicolas Godigno*, and ſome others, who have been for a conſiderable time reſident in *Ethiopia*, and conſequently had the better Opportunity to be inform'd concerning this Matter, agree with the Antients, that this *Preſte Jean* is not to be heard of in thoſe Parts. The *Portugeſes* were firſt led into this Error by one *Pieter de Conlan*, who being ſent by their King *John* II. to diſcover the *Eaſt-Indies* by Land, after having traverſed a great part of *Aſia* and the *Indies*, could not hear the leaſt Tidings there of this ſo Famous *Preſte Jean*; But, in his return homeward, coming to *Cairo*, was inform'd, that in *Ethiopia*, there was a very Potent Prince, who was a declared Protector of the Chriſtians, having always a Croſs carried before him. This Relation agreeing in a great meaſure with what had been publiſhed before concerning *Preſte Jean*, was the ſooner received as Authentick, firſt, in *Portugal*, and afterwards all over *Europe*. The Jeſuit F. *Kirker*, has ſhewn us out of the *Latin Chronology* of the Kings of *Abyſſina*, That there is not the leaſt mention made there of this *Preſte Jean*; and if we ſearch narrowly into the Antient Authors, that have had occaſion to ſpeak of him, we ſhall find that the greateſt part of them have placed him betwixt the Country of the *Monguls* and *China*, tho' perhaps in ſeveral Provinces; which difference might perhaps ariſe from thence, that in former Ages this *Preſte Jean* had his ſeveral Vicars, as the *Dalai-Lama* has now, which might be taken by ſome for the Head it ſelf. St. *Antonius* in the third Tome of his Hiſtory, places this *Preſte Jean* in the *Greater* or *Upper India*, from whence, he ſays, he drove back the *Tartars*, that invaded

invaded the Christians in those Parts. Those who have assign'd him his Reign in *Kitay*, have questionless comprehended that vast Country, situate betwixt the Rivers of *Volga* and the *Oby*, as far as *China*, under that Name, as the *Muscovites* do to this day; especially since *Marcus Paulus Venetus*, who resided several Years with the *Great Chan* of the *Tartars*, places *Preste Jean* in the same Kingdom of *Tanchut*, where the *Dalae-Lama* has his Residence to this day. Both the Antient and Modern Authors have been strangely puzzled in finding out the true Etymology of the Word *Preste Jean*, but in my Opinion, that of *Scaliger* is the most probable, who derives it from the *Persian* Word *Prestegiani*, which signifies as much as *Apostolick*, and might easily by Corruption be transformed into *Preste Jean* by such of the *Europæans*, as did not understand its true signification. There is but two Objections of any moment to be made against this Assertion: The first is, that the same *Preste Jean*, who is so much celebrated throughout *Europe*, and his Subjects, were Christians; whereas the People Inhabiting now adays the *Great Tartary*, are Idolaters; The second is, that *Preste Jean* was a Temporal Prince. As to the first, it is to be observed, that, tho' at present that vast Country is altogether possess'd by Infidels or Pagans, nevertheless it is very probable, that in more Antient Times, the Christian Religion was introduced into those Parts as well as others, and continued there for a considerable time, there being certain Remnants of Christianity to be met with to this day, among some of its Inhabitants. There is a Country in those Parts, called by the *Moors* in derision, *Kiaferstan*, that is, *The Country of the Infidels*, the Inhabitants of which are called to this day, *Christians of* St. *Thomas*; and, tho' no Christians now, yet have retain'd Baptism for their Children, have painted Crosses in their Churches, and bear three Red Crosses, made with the Tincture of Sanders-Wood, in their Foreheads. I think it is almost beyond question, that in the thirteenth Age,

there was a vaſt number of Chriſtians in *Tartary*, their Emperor *Cublai*, having embraced the Chriſtian Religion, and his Brother waged War with great Succeſs againſt the *Caliph* of *Babylon* and other Infidels. In the fourteenth Age ſeveral of *Franciſcan* Monks, who were ſent to the Great *Chan*, converted in the Kingdom of *Thibet* (which is next to that of *Tanchut*) a great number of Pagans; and it is Remarkable, what F. *Andrada*, a *Portugeſe* Jeſuit relates, That in the Year 1624. when he travell'd in thoſe Parts, he found among the Inhabitants ſome corrupted Idea's of Chriſtianity; as a certain ſort of Confeſſion of that Chriſtian Faith, their Anceſtors had profeſs'd in former Ages. And I think it no leſs worth Obſervation, that this *Dalai* or High-Prieſt of the *Tartarians*, bears the Name of *Lama*, which in the *Tartarian* Language ſignifies a Croſs, and that the *Tartars* of *Bogdoi*, who acknowledge among the reſt the Authority of this *Dalaè*, wear always Croſſes about them, which they call *Lama's*, and keep them with a great deal of Reverence. As to the ſecond Objection, of this *Dalaè* not being a Temporal Prince now, this may be aſcribed to the Wars and Revolutions of a Country inhabited by ſeveral diſtinct Nations, ſo as being firſt corrupted, and at laſt quite degenerated from their Antient Religion into a Barbarous Idolatry, and thereby the whole face of Affairs changed; this Succeſſor of *Preſte Jean*, from being a Monarch, might become the Head of a New Religion, or rather Idolatry.

Tartars of Mongul.

But, it is time, after this Digreſſion, to proceed in the Deſcription of the *Tartarian* Provinces between *Muſcovy* and *China*, and among them to the *Tartars* of *Mongul*. Theſe *Tartars* inhabit a very large Tract of Ground from the Weſtern ſources of the River *Tamour* to the *Calmuck Tartars*, from whom they are however ſeparated by great Deſarts, and border to the South-Eaſt and Eaſt upon *Turqueſtan* and *China*. They are ſubdivided into three great Provinces, each of them being under the Juriſdiction

riſdiction of its particular *Chan* or *Taiſo*, who are all three of the ſame Family, and cultivate a very good Underſtanding betwixt one another, having ſeveral Under-*Chans* under their Juriſdiction. The firſt and chiefeſt of theſe *Chans* is call'd *Tchetchinga*, his Territories lie betwixt *China* and the *Tartars* of *Bogdoi*. They inhabit neither Towns nor Villages, their Houſes, which are but few in number, lying ſcattered here and there, without any regularity. They are very troubleſom to their Neighbours inhabiting about the Lake *Dalai*, and all along the River *Szelinga*; one of their Under-*Chans*, call'd *Becroeſain*, Territories bordering upon that River. It is in the Territories of this *Chan Tchetchinga*, that the *Coutouſta Lama*, or the Vicar of the *Dalai Lama*, has his Reſidence, being reſpected here as the Patriarch of all the *Monguls*, and adored almoſt like a Deity. He follows them where-ever they ramble, and it is to him they refer the deciſion of all their Differences; theſe *Tartars* being naturally of a very mild and pliable Temper. The ſecond of the Principal *Chans*, is called *Octiervikan*, and the third, *D' Jan Gari*, but their Territories lying out of the way of Commerce, and conſequently being unfrequented by Strangers, are nothing near ſo well known as the firſt. They are very jealous of the *Tartars* of *Bogdoi*, ſince they have made themſelves Maſters of *China*, but theſe ſtand in little fear of them, as having the Advantage of their Fire-Arms againſt them, with the uſe of which the *Monguls* are altogether unacquainted; and the Deſarts betwixt them and the *Calmucks* or *Calmuches*, ſerve for a Barrier to both Nations. They keep a very good Correſpondence with the *Muſcovites*, by reaſon of the Neighbourhood of *Siberia*, where they drive a great Trade with the *Muſcovites*, eſpecially in Cattle, wherein their chiefeſt Wealth conſiſts, their Country being all over watered with a great number of ſmall Rivers, which all empty themſelves into the River *Szelinga*, and render their Meadows extreamly fertile and fit for Paſturage.

Tartars of Bogdoi.

The *Tartars* of *Bogdoi*, by the *Chineſes*, called the *Eaſtern Tartars*, inhabit a vaſt Country, divided under the Juriſdiction of ſeveral Chans or Tayſo's; but the Province, called, *Diutchari* by the *Muſcovites*, whoſe Inhabitants conquer'd *China*, makes them the moſt Famous of all the reſt of the *Tartars*. This Province lies betwixt the Eaſtern Seas, and the two great Rivers, *Chingala* and *Tamour*. They were formerly ſo inconſiderable, as to be Tributaries to the *Chineſes*, till they made themſelves both known and fear'd, by ſubduing ſix of the *Chineſe* Provinces; and would in all likelihood, have ſoon made themſelves Maſters of the whole Empire at that time, had not the *Chineſes* call'd in to their Aid the *Tousbecks*, who having expell'd the *Tartars* of *Bogdoi*, did not only ſettle themſelves there, but alſo put upon the Throne the Family of *Ivena*; which having ſway'd the Scepter of this ſpacious Empire, till the Year 1368, was expell'd by the *Chineſes*, and the Imperial Diadem beſtow'd upon the Family of *Tayminga*. After this Family had reign'd very peaceably for near the ſpace of 300 Years, the ſame *Diutchari* or *Bogdoi Tartars*, in the Year 1644, re-entred *China* with a vaſt Army, and at laſt, reduced the whole Empire, under their Obedience. The firſt Emperour of the *Tartarian* Race, was *Chunchi* their Prince, the Chief of the Family of *Taitſingva*, who reigns at preſent in *China*. The *Tartars* of *Bogdoi*, as alſo the Inhabitants of the Province *Dauri* are not near ſo rich in Cattle as the *Monguls*, their Horſes being but very ſmall, and never Shoo'd by their Owners, but they drive a conſiderable Trade in Sables and black Foxes Skins, as alſo in Rubies and Pearls, which the Rivers, *Argus*, *Tamour* and *Chingala*, afford them. Their Houſes are built of nothing but Earth, and they reſemble both in their Stature and Faces moſt of the *European Tartars*, but eſpecially thoſe of *Crim*, except that they are much more civiliſed, by reaſon of their continual Commerce with the *Chineſes*. Their Speech and the Characters they

they make uſe of, have a very near reſemblance to the Vulgar Dialect of the *Perſians*, but they have above ſixty Letters in their Alphabet, and write and read from the top downward, like the *Chineſes*. They ſcarce profeſs any certain Religion, but wear moſt of them Croſſes, which they keep in great Veneration, and are great Enemies of the *Mahometans*. Both Guns, and Gun-powder is in uſe among them; but not ſo frequently, neither with the ſame Dexterity, as in *Europe*, they having not attain'd to the ſame perfection in the Compoſition of the latter, ſo, that it being but of little Strength, and their Great Artillery, which is very indifferently caſt, not very ſuitable to their rambling way of living, they more frequently make uſe of the ſame Arms as the reſt of the *Tartars*.

Beſides theſe three different Sorts of *Tartars*, we have ſpoken of, there are ſeveral others, as the *Toſtionaki*, *Watski*, or *Vigulci*, *Barbanski* or *Scibanski*, *Tyrgyſki*, *Tingoeſi*, and others, who inhabit about the Lakes, and all along the Rivers between *Siberia* and the *Tartars* of *Mongul*. They moſt of them agree in Phyſiognomy and Language with the *Calmuck Tartars*, ſo, that in all probability they are ſo many ſeparate *Hordes*, formerly belonging to that Nation, but by converſation and trading with the *Muſcovites*, at laſt brought over to the Juriſdiction of the *Ruſſian* Empire.

The *Tingoeſes* were firſt diſcovered to the *Ruſſians*, in the Year 1605, when ſome of the *Muſcovite* Hunters, guided by ſome *Siberian Tartars*, and a few *Samoyedes* (of whom we ſhall ſpeak at large in the following Chapter) after having paſs'd many Rivers and ſeveral Deſarts, came at laſt to a River, called *Jeniſſay* (where the *Muſcovites* have ſince built a City of the ſame name) exceeding in bigneſs the River *Oby* it ſelf, which having on the Eaſt high Mountains (ſome of which caſt out Fire) and on the Weſt very fertile Plains, theſe were the Habitations of the *Tingoeſi*, living in wretched Cottages, diſpoſed into ſeveral ſmall *Hordes* or Compa- Tingoeſes

nies. The River overflows the adjacent Plains in the Spring, during which time, the Inhabitants retire into the Mountains, and return to the Plains with their Cattle, as ſoon as the Waters are fall'n: They found them of a very gentle and mild Diſpoſition, having at the perſuaſion of the *Samoyedes*, ſoon ſubmitted themſelves to the *Muſcovian* Government; but, what is very obſervable, is, that theſe *Tartarians* have great ſwoln Throats, like in *Italy*, the Inhabitants under the *Alpes*.

All the *Tartars* in thoſe Parts are of a ſwarthy Complexion, inclining to an Olive colour: They have broad Faces, flat below, but riſing on the upper-part, their Eyes very ſmall, but brisk and ſparkling; they have very ſhort and flat Noſes, wearing a little Hair upon their upper Lips or Chins. The Stature and Proportion of their Bodies is very large, ſomething above the common Size, they are clean and well proportion'd in their Limbs; their Air, tho' ſomewhat ſtern and reſolute, yet carries not any marks of Cruelty or Savageneſs along with it. Their Habits reſemble that of moſt all the other *Tartars*, both *Europeans* and *Aſiaticks*, being made in the nature of a Caſſock or large Veſt, fitted to their Bodies, but the Materials are for the moſt part only Sheep-Skins. About the Waſte they wear a Cord or ſmall Girdle, wherein hangs their Bow and Quiver, which are their conſtant Companions, wherever they go. Their Heads are ſhav'd to the Crown, where they preſerve a good Tuft of Hair, thick enough to make two good Locks, one of which hangs down before, the other behind. Upon their Heads they were no other Covering, than a round Cap, or rather Bonnet, made of the ſame Stuff with their Habits; only that on the top of it, there is a pretty large Tuft of red, white or green Silk, or perhaps of ſome other colour, according to the Cuſtom of ſuch *Hordes*, as they belong to; theſe *Hordes* wearing theſe different colour'd Tufts, as a certain mark, whereby to diſtinguiſh themſelves from one ano-

another. Their Chief Men among them, eſpecially ſuch as live in thoſe places where the Sables and Martins are caught, make their Garments either of thoſe Furrs, or elſe of Dog-Skins, and ſometimes, eſpecially during the Winter, they join both together. They generally wear the Hair of the Dogs (of which they keep a great number) outermoſt making the Furrs of the Sables or Martins the Lining to the other; not, but that they are ſufficiently ſenſible, how much the firſt exceed the latter, both in Beauty and Value; but, ſay they, *We do not think it juſt, that the Dog, who in his life-time had been ſo ſerviceable to us, in finding out and catching the Sables or Martins, ſhould be debaſed after his death, below thoſe he conquer'd, but that his paſt Service ought to be remembered, by preferring him after his death before his enemy, which he vanquiſhed when alive.*

It is eaſie to be imagined, that the *Muſcovites*, after they had hunted out theſe ſo far diſtant Countries, did not acquieſce here, but left no Stone unturned till they had made themſelves an eaſie Paſſage through thoſe *Tartarian* Countries to the Empires of *China* and *Japan*. To obtain this end, they uſed to ſend frequently their Ambaſſadors, and ſometimes Meſſengers on ſome Pretence or another, into thoſe Parts, who having taken ſeveral ways, at laſt made the Paſſage betwixt the *Ruſſian* Empire and *China* tolerably commodious to their Merchants, who now Travel from the City of *Muſco* to *Pekin*, the Capital City of the *Chineſe* Empire, in leſs than Four Months time, with Conveniency enough, eſpecially ſince the *Muſcovites*, for the conveniency of their *Caravans*, have built ſeveral Cities and Forts, as the City of *Geneſſay* or *Feneſſay*, among the *Tingoeſes*, upon the River of that Name; The City of *Szelinga*, upon the River of the ſame Name, beſides ſeveral Fortreſſes, the laſt of which is called *Albazin*, built upon the River *Tamour*, three Months Journey from the City of *Muſco*, and but three Weeks Travelling from *Pekin*, the Metropolis of *China*.

When

How the Muſcovite Travel into China.

When the *Muſcovian* Merchants undertake this great Journey, they commonly take the Advantage of the Winter-Seaſon, which being the moſt commodious in *Muſcovy* for Travelling, by reaſon of the Rivers and Lakes (which in the Summer-time are no ſmall Obſtacles to Travellers) being all frozen over, they uſually ſet out towards the latter end of *February*, or the beginning of *March*, when the Snow being well beaten, they Travel in Sleds from the City of *Muſco* to *Tobol*, the Capital City of *Siberia*, to wit, above 800 *Engliſh* Miles in leſs than three Weeks. From hence they continue their Journey by Land to the utmoſt Frontiers of *Siberia*, and from thence to the *Toſtiouski*, a *Horde* of *Tartars*, under the Subjection of the *Muſcovites*. Here they change their Carriage (which they ſend back into *Siberia*) for one much more ſwift and commodious. For whereas the *Muſcovite* Sleds are uſually drawn but by one Horſe, they make uſe in thoſe Parts of a certain Beaſt, called the *Reen*, or *Rain-Deer*, which they put in their Sleds, and to make it go the more ſwift, they tye a great Dog behind, that by his barking, ſcaring the poor Beaſt, makes it run with that ſwiftneſs, that it carries the Sleds Six or Sevenſcore Miles a day.

The Reen, or Rain-Deer.

This Creature (probably the *Tarandius* of the Antients) is by the Modern *Latins* called *Rangifer*, from the Word *Reen*, which is the Name given it by the *Laplanders*, who, as likewiſe the *Samoyedes*, and ſome other Northern Nations, make a conſiderable Advantage of theſe Beaſts, not only in their Sleds, but alſo by making Cloaths of their Skins. It is as big as a large Stagg, but much ſtronger, with a very high Breaſt, where the Hairs, which are of a grayiſh colour, inclining to white, are very long and rough. They have cloven Hoofs, the Horn of which is as hard as Iron, ſo that making at every ſtep an Impreſſion in the Ice, they go as ſecurely, as if they were ſhoo'd with Froſt-Nails, or walk'd upon the Ground, and that with ſuch ſwiftneſs, that they often Travel 150 Miles a day, their Horns

are

are higher than those of the Elk, and larger than a Stagg. They have on the Forehead two Brow-antlers, wherewith in the Winter they dig up the white Moss from under the Snow for their Food, and break the Ice, to get Water to quench their Thirst. For the rest, they are very Sociable Creatures, feeding in Herds, and easily tamed, and made serviceable for the draught of Sleds, which they perform with an incredible swiftness.

By the help of these Creatures the *Muscovian* Merchants Travel with great Expedition, as long as the Ice continues to bear, to the City of *Geneſſay* or *Jeneſſay*, built by the *Muſcovites* upon a River of the same Name, for the conveniency of Travellers. From thence they take Boat to go up the two Rivers, *Tonguſi* and *Angara*, to the Lake of *Baikala*, where both these Rivers have their rise. *Lake of Baikala.*

The Waters of this Lake are extraordinary clear, but what makes the Passage over it very difficult and tedious, is, that it being surrounded on all sides with very high Rocks, and the Winds being thereby check'd, they blow so variously, and from several Points at a time, that they put the Masters of the Vessels to a great deal of danger and trouble; so, that tho' its breadth be not 30 Miles over, yet are they obliged to spend sometimes a whole Week in passing it.

After they have got over this Lake, they immediately enter towards the South, the Country of the *Mongul Tartars*, where being furnished with Mules and Dromedaries, they continue their Journey towards the Confines of *China*, which is commonly done in fifteen or sixteen days. *Sleds with Sails.*

But, before we part with our Travelling Merchants, I cannot forbear to mention here a certain way they use in those Parts of easing these Reens or Sled-Stags in their Travels, it being the more surprising, the less any thing of that Nature is practised among the *Europæans*, tho' I remember to have some Years since, seen something, not unlike to it in *Holland*, *viz.* a certain Machine, driven forward by

by the help of Sails upon a Level. This is performed by the help of Sails, which when the Wind favours, they put up in their Sleds, so that by this means they are driven along, sometimes over the Land covered with Snow, sometimes over the Rivers frozen with Ice; the Dog and Deer supplying the defect of the Wind in a Country all Level, (such as is that vast Tract of Ground betwixt *Siberia* and Mount *Caucasus*) as the Oars in a Vessel, when becalmed, or labouring against the Wind.

Why the Muscovites Travel by Land into China

It will perhaps seem strange to those, who have some knowledge of these North-Eastern Parts, that whereas these Travelling Merchants might with more Ease, and less Charge, take the Advantage of those great numbers of Rivers, which are betwixt *China* and *Muscovy*, they should choose the way by Land, as being both more chargeable and troublesome. But, besides, that it is sufficiently evident out of what has been said, that the *Grand Tartary* betwixt *China* and *Muscovy*, is not so Desart, as has been imagined, there are insurmountable Obstacles in these Rivers, which are sufficient to deter even the best Seamen in the World, much more the *Russians*, who are hitherto not the most expert in Sea-Affairs. Not to mention here an almost infinite number of Rivers, whose Names are not so much as known in *Europe*, the most considerable, both for the abundance of Water, and extent of their Course, are the Rivers *Oby*, *Geneſſay*, or *Jeneſſay*, *Lena*, and *Tamour*. The two first have this Inconveniency, that, where they disembogue into the Sea, they are almost all the Year long, so choak'd up with whole Mountains of Ice, that they are extreamly dangerous, besides which, the latter of the two is towards the Mouth of it so full of Cataracts, or Water-falls, at some Leagues distance from one another, occasioned by the Rocks, whose tops being all over covered with most delicious Flowers, by their odoriferous scent, perfume the circumjacent Air, that they cannot be pass'd without unlading the Vessel, which cannot be done without great Charge;

Charge; The Mouth of the River *Lena* lying more Eaſterly, is not ſo much peſter'd with Ice as the former, and its Courſe much more eaſie, yet the vaſt number of Rocks and Shelves, which lie very cloſe to one another at the very Entrance of it out of the Sea, renders it very dangerous, if not quite unpaſſable to Ships of never ſo little Burthen, except it be to very ſmall Fiſher-Boats. 'Tis true, the River *Yamour*, the moſt Eaſterly of all, would be very convenient for Traffick, its courſe being uniform, were it not for a prodigious number of Sea-Bull-ruſhes, which at its Entrance into the Sea, grow like a Foreſt, of that thickneſs, that a Man can hardly graſp one of them with both his Arms, whereby all Paſſage for Ships to go into the Sea, is quite obſtructed: All theſe Difficulties and Obſtacles conſidered, who can blame the *Muſcovites*, if they prefer the moſt commodious and ſhorteſt Way before the dangers of theſe Rivers, which however, are not uſeleſs, but rather very commodious to them in their Land-Travels from *Siberia*, croſs the *Tartarian* Provinces, to the Confines of *China*; foraſmuch as they travel with more Eaſe over them when they are frozen, and are more Navigable towards their Sources, than towards the End of their Courſes? During the Differences betwixt the *Muſcovites* and *Chineſes*, ariſen about the Building of the Fort of *Albazin* by the firſt, upon the River *Yamour*, theſe Merchants uſed to go by Water upon the Rivers, *Oby* and *Szelinga*, as far as the City which bears the ſame name with the laſt of theſe Rivers, being built there by the *Muſcovites*, for the Conveniency of their Travelling Mercants. From this City they travel by Land through the Country of the *Tartars* of *Mongul*, to the place of Reſidence of the Chan of *Becroeſain*, one of their Principal Chans, where alſo reſides the *Coutuſta-Lama*, or Vicar of the *Tartarian* High Prieſt; here by the means of ſome Preſents, they obtain Guides and Carriages, with a good Convoy, who conducts them to the Frontiers if *China*.

CHAP.

CHAP. VI.

Of the Samoyedes, Groenland, Livonia *and* Courland.

THE *Samoyedes* or *Samogedes*, inhabit that Tract of Ground, which lies North-Eaſt of *Siberia*, on both ſides of the River *Oby*, extending to the Streight of *Weigats* in the *Frozen Sea*; their Habitation being under the frigid Zone it ſelf. This Country was firſt diſcovered to the *Muſcovites*, by a *Ruſſian* Merchant, whoſe name was *Oneke*, who having for a conſiderable time traded with the Inhabitants in rich Furrs, and gathered great Wealth, at laſt made a Diſcovery of it to the Czar of *Muſcovy*, who having ſent thither a ſplendid Embaſſy, they ſoon perſuaded them to ſubmit to His Czariſh Majeſty, paying a certain number of Sable Skins for their yearly Tribute. They were formerly comprehended under the name of thoſe the Antients, called *Shytes* or *Sarmates*, it being certain, that the word *Samoyedes*, is a Muſcovian Word, ſignifying as much as ſelf-eaters, compoſed out of *Sam*, which ſignifies ones ſelf, and *Geda* to eat, becauſe they uſed to eat the Bodies of their dead Friends, mixed with their Veniſon, in the laſt of which, this Country abounds, and always was, and is to this day, their ordinary Food. Some would have them to be the ſame *Abii*, of which *Curtius* ſpeaks, that they ſent Ambaſſadors to *Alexander the Great*, and that they were called *Obii* from the River *Oby*. Tho' they have no Cities, yet do they not live a Vagabond-life, like moſt of the *Tartars*, but have their ſettled Habitations, which are certain Cabans or Huts, ſome Foot deep under the Ground, of a circular Figure, built Vault-wiſe

a top, having in the middle of it a Hole, underneath which is the Fire-place, round about which they lie during the Winter; it ſerves both for a Chimney, and ſometimes for a Door, thro' which they let in the Air, when the others are ſtopt up by the Snow, which falls here often ſix or ſeven Foot high. During this Seaſon, which laſts ſix Months, and keeps them in continual Darkneſs; their Correſpondence is maintain'd betwixt them by the Trenches or Walks under Ground from one Hut to another, by which means they viſit one another, the abſence of the Sun being ſupplied by the melancholy light of Lamps, fed with Oil, drawn of a certain Fiſh, of which as well as of all other Neceſſaries, they make proviſion in the Summer; which Seaſon begins here, as ſoon as the Sun comes to the *Equinoctial* Line, and enters into the *Septentrional* Signs of the *Zodiack*, and rejoyces them with a Day as long, but not ſo tedious, as the Night had been before. It is then they leave their doleful Huts, and apply themſelves to their uſual Employments, which is chiefly Hunting. I am apt to believe that it is upon the Account of theſe *Samoyedes*, that ſome have founded their fabulous Narrations of a certain People that ſleep ſix Months in the year, or that die in the beginning of Winter, and riſe up again in the Spring, like the Swallows or Frogs; as that, what has been related of ſome of the Northern Countreys, to wit, that there are People there without Heads, having their Eyes in their Breaſts; That they have Feet ſo big, as that one of them ſhades the whole Body, and being thus covered with their Feet, neither Sun nor Rain can come at them, queſtionleſs owes its Origin to their Garments and Pattins they make uſe of in the Winter. For, their upper Garments are made like Veſts, or rather Coſaques, falling down to the mid-leg, border'd below with Furr, open only at the bottom (by which they get into them) and in the upper part, where they put out their Faces; when the Cold is exceſſive, they cover their

their Heads with a certain Cap, like to the *Capuchines*, made in the ſame Faſhion with the Head of a Man. So in the Winter-time, theſe *Samoyedes*, as well as the *Laplanders*, and *Finlanders*, wear a kind of Shoes or Pattins, made of Bark of Trees, or ſome very thin Wood; Thoſe that are worn by the *Samoyedes*, are an Ell and a half long towards the Toe, but thoſe of the *Laplanders* and *Finlanders*, are as long to the Heels as to the Toes; they uſe them with ſo much Agility upon the Snow, that down a Hill, they will out-do in ſwiftneſs ſome Horſes. For the reſt, their Garments are made of the Skins of the *Reens*, the Nerves and Veins of theſe Beaſts ſerving them for Thread to ſow their Cloaths; At the end of the Sleeves of their Coſaques they have their Muffs ſowed on, which they either let hang looſe, or make uſe of to cover their Hands, as occaſion requires. Under theſe Coſaques they wear Shirts made of the Skins of young *Reens* or *Rain-Deer*, which, having very ſhort Hair, are ſofter than Linnen, and under theſe Shirts they wear their Drawers. Upon their Heads they wear very large Caps or Bonnets, which hang down round about their Necks; they are commonly made by the *Muſcovites*, of Cloath of ſeveral Colours, lin'd with Furr, and ſold to the *Samoyedes*. They wear alſo Boots with the Furr on the out-ſide, which makes them appear at firſt ſight, more like Savage Beaſts than Men. They have a way of ſcraping the inſide of the Bark of Beech as fine as the Shavings of Ivory, which ſerves them for Handkerchiefs, for they take a Handful of it at a time, to wipe their Faces, Noſes or Hands. The length of the Winter Seaſon making their Ground not fit for Tillage, they have no Corn nor Cattle, ſo that they are contented, to live upon what Nature affords them; their Food being Fiſh dry'd in the Wind and Sun, inſtead of Bread, Honey and Venſon; and the Fleſh of young Whelps or Puppies, is eſteem'd a dainty Fare among them. Their Stature is very low and mean, having very ſhort Legs, almoſt like

like the *Groenlanders*, of whom we ſhall have occaſion to ſpeak anon; their faces large and flat without Beards, and their Eyes very little, like the *Tartars*, but not ſo ſparkling. The Women here are very ugly, ſo that by their Faces and Cloaths, which are exactly like to the Men's, their Sex is not to be diſtinguiſhed at firſt ſight. Notwithſtanding which, they are very jealous of them, being extreamly nice in preſerving their Wives for their own Uſe. For this reaſon they buy them at the Age of ſix or ſeven from their Parents, without daring to look upon them before the Bargain is made, the uſual payment is a certain number of Deers, the only valuable Commodity their Country affords, thus thinking themſelves aſſured of their Virginity, they keep them very cloſe, nay more ſtrict than in *Italy*, both before and after Marriage, and there is ſome who affirm, that when they go abroad a Hunting, they make uſe of a certain Engine to preſerve their Chaſtity; a convincing Inſtance, that Ugline's is no preſervative againſt Jealouſie.

Their Language and Laws are equally unknown to Strangers, the latter being altogether eſtabliſhed by Cuſtom, before they ſubmitted themſelves to the *Muſcovite* Government. He that is the beſt Magician, is conſidered among them as the moſt excellent Man; if they happen to ſell any of their Deer to Strangers, they reſerve to themſelves the Entrails, which they keep for their own eating. Their Arms are no other than a Bow and Arrows, which they make uſe of when they go abroad a Hunting, which being their continual Exerciſe, they are moſt excellent at Shooting; they have alſo a certain way of Dancing, but the moſt ridiculous in the World. They were formerly all Pagans and Idolaters; for when the *Hollanders* in the Year 1595. in their Voyage to the North, landed ſome of their Men near the Streight of *Weigats*, they found near the Sea-ſide abundance of Idols, for which the *Samoyedes* had ſo much Affection, that they would not

allow the *Dutch*, tho' never ſo much entreated, to carry away one of them. But, in this Age the Chriſtian Religion was planted there by the help of a *Ruſſian* Biſhop of *Wolodimer*, who having been ſent thither with ſome Prieſts, brought moſt of them over to the *Greek* Religion.

America, how firſt peopled.

But before we take our leave of theſe Northern Parts belonging to the Grand Czar of *Muſcovy*'s Dominions, it will perhaps not be amiſs to ſay ſomething concerning a certain Conjecture ſome of the moſt Curious among the *Ruſſians* have of the neatneſs of *America* to theſe Northern Parts. They ſay, there is beyond the *Oby* a very large River, call'd *Kawoina*, into which another River, named *Lepa*, emptying it ſelf, they diſcharge themſelves into the *Frozen Sea*. Near the Mouth of this River is a very ſpacious Iſland, well peopled, whoſe chief Employment is Hunting, but eſpecially after a certain Animal, call'd *Behemot*, of which we ſhall ſay ſomething anon; The *Muſcovites* ſay, that this Creature being very difficult to Hunt moſt generally upon the ſides of the *Frozen Sea*, they oftentimes are obliged to carry their Families along with them; ſo, that happening many times to be ſurprized by a ſudden Thaw, they are upon huge pieces of Ice, that break from one another, carried at a great diſtance; They perſwade themſelves that it were ſome of theſe Hunters, who being carried upon theſe floating pieces of Ice to the moſt Northern Parts of *America*, which is not far from that part of *Aſia*, which juts out into the *Tartarian Sea*, ſettled the firſt Colonies there. They alledge, for the confirmation of this Opinion, that the Inhabitants of the moſt Northern Parts of *America*, bordering on that Sea, have the ſame Features with thoſe Hunting Iſlanders, and that ſome Creatures are very frequent in the Northern *America*, which are commonly to be found on the *Muſcovian* ſide, eſpecially Beavers, all which they believe to have been tranſported thither in the ſame manner.

As to what relates to the *Behemot*, it is an amphibious Animal, as big as a *Crocodile*, and as dangerous to Hunt. But what makes theſe Illanders ſo Induſtrious, even ſo as to venture their Lives, in the ſearch after this Creature, which is uſually found in the above-mentioned River *Lena*, and upon the Shoar of the *Tartarian Sea*, is its Teeth, which being ten Inches long, and two in Diameter at the Root, exceed in every reſpect the Elephant's Teeth, being incomparably whiter and ſmoother than the Ivory which is brought from the *Indies*, and in very high Eſteem amongſt the *Turks* and *Perſians*, who uſe them in making their Hafts of Scymitars and Daggers, which they prefer before Silver or Gold; being perſwaded, that it has a moſt Specifick Property to ſtanch Blood in thoſe that carry it about them. *Ivory Teeth of Behemot.*

The Conſonancy there is betwixt the *Groenlanders* and the *Samoyedes*, and alſo the *Tartars*, we have ſpoken of before, may be a ſufficient inducement to ſay ſomething of their Country, before we leave the North. *Groenland* is generally now a days believed to be a Continent bordering upon *Tartary* on the Eaſt, and on *America* Weſtward; They are a People Savage, Stubborn, and Indiſciplinable, without any Civility, knowledge of Vertue or Shame; eſpecially in the moſt Northern Parts, they being ſomewhat more docile towards the South-Weſt. *Groenland.*

They are all Pagans or Idolaters; Their Idols being for the moſt part made of a piece of Wood of one Foot and a half high, covered either with Feathers, or with ſome Skin or another, the hairy ſide outward. They proſtrate themſelves at Sunriſing, which ſeems to intimate that they adore the Sun. There were about Forty Years ago ſome few of theſe *Groenlanders* brought into *Denmark*, in whom there was obſerved ſome remnants of Religion, or rather Superſtition, foraſmuch as one of them refuſed to eat of the Fleſh of ſome Beaſts, as being held unclean, are not eaten in *Europe*. *Their Idols*

Cloaths. Their Cloaths are made of the Skins of Sea-Dogs, Sea-Calves, and Reens, not unlike to thoſe of the *Samoyedes*, but that they wear under their Coſaques Waſtcoats, made of the Skins of Birds, ſuch as Swans, Geeſe, Wild Ducks, or Teals, turning the Feathers either inward or outward, according to the difference of the Seaſon. The difference of both Sexes is not eaſily diſtinguiſhed in their Garments, but that the Breeches of the Women do not reach quite down to the Knees, whereas they wear theirs below them. They live all in an equal degree, not knowing any Superiority among one another, thoſe being eſteemed the richeſt, who have the moſt Children, moſt Bows and Arrows, and kill the moſt Veniſon or Wild Fowl, the only Reward of their Induſtry and Skill.

Their Stature and Manners. They are low of Stature, but ſtrong and well-ſet, their Faces broad, with little Eyes, but very lively; their Hands and Feet ſhort, almoſt like the *Nagajan Tartars*, but that they are more ſwarthy, and their Skin much ſofter. Their Hair is blacker than Jet, which they roll together, and bind it up on their Crowns. Some of them wear certain Trinkets in their Ears. The Women as well as the Maids have their Breaſts flagging and falling down to their Bellies, the Nipples being as black as a Coal. They ſuckle their Children over their ſhoulders, and it is very remarkable, that thoſe Women that were ſome Years ago brought into *Denmark*, were obſerved to have no Hair in any other Part, but the Head, and to be free from the Monthly Courſes of Women. They are, for the reſt, very like the *Samoyedes*, except that they do not make the ſame account of Chaſtity, but in that Point Act according to the Natural State of Freedom, both Men and Women exerciſing the Venereal Act without controul or ſhame, even in the Preſence of a great many ſtanders-by, the Young Wenches being only obliged to ask their Parents conſent, which they rarely deny them. This was verified by two Inſtances, in the Voyage of the *Danes* to *Groenland*, we have mentioned

mentioned before; one of these Women, that was to take a merry Bout with a Seaman, having by this means, with several others, that were to be Witnesses to the consummation of the Bargain, been trapan'd under Deck, they were carried into *Norway*, and from thence into *Holstein*. Being arrived at *Bergues* in *Norwegen*, there was no small concourse of People to take a view of these Savages, and among the rest a Lady of Quality approaching nearer to the *Groenland* Man, he, without any further Ceremony, attempted to Board her, making the best way he could to find out with his Hands, what was hidden under her Petticoats.

Language. Their Language is altogether unknown to Strangers, unless it be some few Words, which are said to have some resemblance with *Latin* and *Greek*, which must be accidental. They speak very fast, and in the Throat, and pronounce, not without difficulty, the Words that have a G in them; they never pronounce the R (as do also the *Tartars*) but always turn it into L. They are unacquainted with Gold or Silver; their Commerce is performed by Trucking: They put such Commodities, as they offer to sell, together; and on the other hand, they pick out of what is brought to them, what they like best, so that the Buyer and Seller add and diminish, till such time that both Parties are content with the Bargain.

Their Commodities. The most valuable Commodity this Country affords, is the Teeth of the Fish *Towack*, which being twisted round, and sharp at the end, not unlike a Horn, has been for a considerable time imposed upon the World in lieu of that of the Unicorn of the Antients, till Experience has sufficiently evidenced the contrary. This, with the Fat and Oyl of Whales, Skins of Sea-Dogs and Sea-Calves, they truck for Knives, Scissars, Needles, Looking-Glasses, Iron, and Steel. Besides which, *Groenland* affords Talk, Marble of all colours; and, according to the report of some, also Silver Oar.

How they catch the Whales.

They have a particular way of catching the Whales. They make uſe of a very long Thong, cut out of the Whale's Skin, unto this they faſten to one end a Hook, made out of the Tooth of the before-mentioned Fiſh *Towack*, and at the other end the Skin of a Sea-Dog, or Sea-Calf, blown up; this being thrown at, and having wounded the Whale, by its floating upon the ſurface of the Water, diſcovers the Tract of the wounded Whale. If they believe the Wound not Mortal, they dart ſeveral more at her, till ſuch time they perceiving that the ſtrength begins to fail her with the loſs of Blood, they come up to her with their Boats, kill her, and draw her on Shoar.

The Fat of the Whales, but eſpecially their Oyl, is the greateſt Dainty they have, which they prefer before our Sugar, Spices, or Vinegar, which they have been obſerved to refuſe; as they alſo ſhew'd more ſatisfaction in their ordinary Food of Sea-Dogs, Calves, Reens, Foxes, Houſe-Dogs, and Fiſh, but eſpecially Stock-fiſh, than in any of our Diſhes.

The ſwarthy colour of theſe Inhabitants of the coldeſt Climate in the World, might very well furniſh us with an Opportunity to make a Digreſſion here, in contradiction of what is affirm'd by *Pliny*, to wit, That the heat of the Sun burns the Skin, as on the contrary, the Cold whitens it, if Natural Philoſophy were not at preſent beyond our ſcope; wherefore we will purſue the Tract of our Hiſtory, and give a ſhort Deſcription of *Livonia*.

Lib. 2. c. 78.

Livonia.

The Country of *Livonia* or *Liefland*, borders on the Eaſt upon *Muſcovy*, on the North it is divided from *Sweden* and *Finland* by a Gulph of the *Baltick Sea*, called by the *Latins*, *Sinus Livonicus*; On the Weſt it hath the *Baltick Sea*, and on the South *Samogitia*, *Lithuania*, and *Pruſſia*. It is of a very large extent, being near 600 *Engliſh* Miles long, and 200 broad. It is divided into three Provinces, to wit, into *Eſthonie*, *Lettie*, and *Courland*. The firſt of theſe Provinces is ſubdivided into five Circuits, called

called *Hanie*, *Wirland*, *Allentaken*, *Jerwe*, and *Wiecks*; its Metropolis is *Revel*, as *Riga* of the Province of *Lettie*, and *Goldingen* is the Capital of *Courland*.

The City of *Revel*, the Capital of the Province of *Eſthonie*, is ſituate upon the *Baltick Sea*, at 50 degr. 25 min. Latitude, and 48 degr. 30 min. Longitude. It hath for its Founder, *Waldemar* or *Wolmar* II. King of *Denmark*, who laid the firſt Foundation of it in the Year 1230. But King *Wolmar* III. ſold it in the Year 1347. with ſome other Cities in that Country, to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. The *Muſcovites* have for above theſe Hundred Years paſt been very ambitious to unite, not only this City, but alſo the whole *Livonia*, with the *Ruſſian* Empire, which has occaſioned ſeveral Wars, not only betwixt them and the Maſters of the *Livonian* Knights, but alſo with the *Swedes*, after this City had put it ſelf under the Protection of *Eric*, King of *Sweden*, near a Hundred and Fifty Years ago. This City is very Famous for two memorable Sieges it held out againſt the *Muſcovites*, the firſt, in the Year 1570. the ſecond, in the Year 1577. both which the *Muſcovites* were forced to raiſe with great Loſs. The City is fortified according to the Modern way, but its chief ſtrength lies in its Caſtle, which being moſt advantageouſly ſituated upon a Rock, ſteepy on all ſides, renders it almoſt inacceſſible, except towards the City, where it is defended by very good Works. It has a moſt excellent Haven, fitted rather by Nature than Art, for the convenience of Trade, eſpecially with *Muſcovy*. It is one of the moſt Antient Towns belonging to the *Hanſeatick* League, and had for ſome Years, in Conjunction with the City of *Lubeck*, the Direction of the College belonging to the *Hanſeatick Towns* in the City of *Novogorod Veliki*. It was very flouriſhing in its Commerce, from the Year 1477. till the Year 1550. when having broken with the other *Hanſeatick Towns*, the *Muſcovites* ſoon after took the City of *Narva*, and eſtabliſhed

The City Revel.

there the Trading they had before in this City; Notwithſtanding which, it enjoys to this day the Priviledge of being a Mart, which has been confirmed to them by ſeveral Treaties betwixt the *Muſcovites* and *Swedes*, to wit, in the Year 1595. at *Teuſma*, in the Year 1607. at *Wibourg*, and in the Year 1617. at *Stolvova*; tho', at the ſame time, their Wings have been clip'd of late Years, as to ſeveral Priviledges granted to them formerly by the Maſters of the *Livonian* Order, and were ſince look'd upon as dangerous to the Prerogatives of their Sovereign. The Eccleſiaſtical Government is here, like in moſt other Commonwealths that profeſs the Proteſtant Religion, according to the Tenure of the *Ausburg* Confeſſion, adminiſtred by a Conſiſtory and a Superintendent; And their Civil Conſtitution comes very near to a *Democratical* State, the Magiſtrates having no Power to Tranſact any thing of moment, without the Advice of the Principal Men of ſeveral Profeſſions, and in Matters of Extraordinary Conſequence, not without Summoning every Freeman of the City. Within half a League of it, towards the Sea-ſide, are to be ſeen the Ruins of a ſtately Monaſtery, about 200 Years ago dedicated to St. *Bridget*, by a very wealthy Merchant of this City. The only thing Remarkable here, is, a Book compoſed of the Foundation of this Monaſtery, intimating, That the Religious Men and Women (for it conſiſted of both) of this Monaſtery had been ſo ingenious, even in thoſe days, as to have found out a way to make themſelves to be underſtood by one another by certain Signs, without the help of Words.

Narva. The next City of Note in the Province of *Eſthonie*, is *Narva*, ſituate in the Circuit of *Allentaken*, at 60 degrees Elevation. It hath its Name from the River *Narva* or *Nerva*, which having its riſe in the Lake *Pripis*, falls with a very ſwift Current into the Gulph of *Finland*, about Ten Miles below this City. Near three Miles above it, there is a moſt dangerous Cataract or Water-fall, which obliges

obliges the Ships that come down the River from *Pleſcou* and other Places to *Narva*, to unlade their Merchandizes near that Place. This Town, which is not very large, but exceeding ſtrong, by reaſon of the adjacent Caſtle, is ſaid to be built, as well as the City of *Revel*, by *Wolmar* II. King of *Denmark*, and was in the Year 1558. beſieged and taken by *John Baſilovits*, Great Duke of *Muſcovy*, but recovered by the *Swedes* in the Year 1581. under the Conduct of *Pontus de la Garde*, the *Swediſh* General, under whoſe Juriſdiction it remains to this day. It hath for many Years paſt enjoyed the ſame Priviledges with the other *Hanſeatick Towns*, and was in the laſt Age a Place of very good Traffick, till the *Muſcovian* Trade was from thence, by the *Engliſh* and *Dutch*, transferred to *Archangel*, and the Wars betwixt the *Muſcovites* and *Swedes* deſtroyed its Commerce. During the War betwixt the *Engliſh* and the *Dutch* in *Oliver Cromwel*'s Time, the Commerce to *Archangel* being interrupted, there began to be a Proſpect of reviving the Trade into *Muſcovy*, abundance of Ships making uſe of this Harbour for that purpoſe at that time, ſo, that the Haven was repaired, and ſeveral new Additions were made to the Town, for the Conveniency of Strangers. It has two Caſtles belonging to it, one on this ſide of the River, and the other on the oppoſite Shoar, in a Peninſula, made by the River *Nerva*. It is called *Ivanovogorod*, and was built there by the *Muſcovites* upon a Rock, ſo inacceſſible, that it was judged Impregnable, and was not taken by the *Swedes*, till in the Year 1617. when *Guſtavus Adolphus* made himſelf Maſter of it. At the foot of this Caſtle is another ſmall Town, or rather Suburb, called *Narva Muſcovite*, being inhabited by *Muſcovites*, but ſubject to the Crown of *Sweden*, under the Juriſdiction of the *Swediſh* Governour of the Caſtle. Betwixt *Revel* and *Narva*, there are in the Woods, Bears and Wolves of an extraordinary bigneſs, which, during the Winter-Seaſon, do abundance of Miſchief to the Peaſants. There is

in

in *Narva* to be ſeen the Skin of a Wolf of a prodigious Size, which is ſaid to have kill'd ſix Peaſants out of twelve he met upon the Road before he was killed himſelf. They faſten commonly a great Stick to their Sleds, which Noiſe they believe frightens the Wolves and makes them run away.

Riga. The Capital City of the ſecond Province in *Livonia*, which is called *Lettie*, is the City of *Riga*. Its origin is ſomewhat doubtful, both as to the time, and the true name of its firſt Founder; ſome having aſcribed it to *Albert*, the third Biſhop of *Livonia*, in the Year 1196. Others to one *Bertold*, of the Order of the *White Fryars*, Abbot of *Lockeen* in the Country of *Shovenburgh*, in the Dioceſs of *Mindea*, who is ſaid to have built it in the year 1189, and to have made it a Biſhop's Seat. But it is beyond queſtion, that in the Year 1215, it was raiſed to the Dignity of an Arch-Biſhoprick, and made the Seat of the Metropolitan of all *Livonia*, *Pruſſia* and *Courland*. This occaſioned afterwards great Jarrings betwixt the *Livonian* Knights and that Arch-Biſhop, as alſo betwixt him and the Maſters of the *Teutonick* Order in *Pruſſia*, concerning the Sovereignty and Adminiſtration of Juſtice in this place, which was at ſeveral times divided betwixt them, till the Reformation put a ſtop to their further Differences, by taking from them all the Authority they formerly had in this City. It ſurrendred it ſelf by a voluntary Rendition to the Crown of *Poland*, in the Year 1561, during the War the *Muſcovites* made in *Livonia* about that Time. Since which it was twice, but in vain, beſieged by *Charles* Duke of *Sudermannia* (Uncle to *Sigiſmond*, King of *Poland* and *Sweden*) after he had got into Poſſeſſion of the Kingdom of *Sweden*. But *Guſtavus Adolphus*, took it at laſt in the Year 1621, by Compoſition, after a Siege of ſix Weeks, and the *Swedes* remain ever ſince in Poſſeſſion of it; for, tho' by virtue of the Truce concluded betwixt the two Crowns of *Poland* and *Sweden*, in the Year 1635, the ſame was not granted to the *Swedes*, any longer

longer than till the Peace, they were, according to the Tenour of the Treaty of Peace, concluded betwixt theſe two Crowns, in the Monaſtery of *Oliva* near *Dantzick*, in the Year 1666, (wherein *John Caſimir*, King of *Poland*, alſo reſign'd his Pretenſion to the Crown of *Sweden*) put into the entire Poſſeſſion of this City, and the whole *Livonia*. It is ſituate upon the River *Dune*, which about ten or twelve Miles from hence diſcharges it ſelf into the *Baltick Sea*, and is near this City, above a Mile broad, in a very ſpacious and pleaſant Valley. It is well fortified on the Land-ſide, to wit, with ſix regular Baſtions, and as many half Moons, the Counterſcarp being Palliſado'd. It is very populous, becauſe of the extraordinary Concourſe of People, that flock hither both in Winter and Summer on the account of Commerce, which, while the *Baltick Sea* is Navigable, is carried on with the *Engliſh*, *Dutch*, and *Hanſeatick Towns*, and when the Froſt and Snow has fitted the Roads and River for Sleds, with the *Muſcovites*. All ſorts of Proviſions are extreamly Cheap here, but eſpecially Veniſon, by reaſon that the Peaſants have a Privilege hereabouts to Hunt at pleaſure. The *Lutheran* is the eſtabliſhed Religion here, with excluſion of all others, whether *Proteſtants*, *Catholicks* or *Muſcovites*. The *High-Dutch* and *Slavonian* Languages, are equally underſtood by moſt of the Inhabitants, but the *High-Dutch* being look'd upon as the Principal, not only all People of any Faſhion, both in Speaking and Writing, but alſo the Magiſtrate in his publick Acts, and the Miniſters in their Sermons make uſe of it, except it be in two particular Churches, where Sermons are made in the *Slavonian* and *Courland* Languages, for ſuch of the meaner Sort, as perhaps do not ſo exactly underſtand the *High-Dutch* Tongue.

The next City in rank is called *Derpt* or *Torpat*. *Derpt.* It is ſeated in the midſt of all *Livonia*, upon the River *Eimbec*, between the two Lakes of *Worzero* and *Peipis*. The remnants of its antient Buildings, ſhew

ſhew it to have been none of the leaſt conſiderable in thoſe Parts (~~before~~ the frequent Revolutions which happen'd in this Country, during the War betwixt the *Muſcovites*, *Poles* and *Swedes*, have rendered its condition much declining from what it was in former Ages. It is called by the *Muſcovites*, *Jupogorod*, who were poſſeſs'd of it till the Year 1230, when it was taken by the Maſter of the *Teutonick Order*, who made it alſo the Seat of a Biſhop. In the year 1558, *John Baſilovits*, Grand Duke of *Muſcovy*, having unexpectedly advanced with an Army near to the City, ſtruck ſuch a Conſternation into its Inhabitants, that without ſtriking one Blow, they ſurrendred to the Grand Duke. But the Year 1571, prov'd moſt fatal to this City; For one *Reinold Roſe*, a Gentleman of *Livonia*, having laid a Deſign, to put the City into the hands of *Magnus*, Duke of *Helſtein*, and being diſcovered before it could be put in Execution, the Citizens paid dearly for it, the *Muſcovites* exerciſing all manner of Cruelties upon them, without diſtinction of Age or Sex. Purſuant to the Treatiſe of Peace, made in the year 1582, between the Grand Duke, *John Baſilovits* and *Stephen Batory*, King of *Poland*, it was ſurrendred to the latter, with the reſt of *Livonia*, that remain'd in Poſſeſſion of it till the year 1625; when *James de la Garde*, General of the *Swediſh* Army, took it from them, who keep it ever ſince by Virtue of the Truce made betwixt theſe two Crowns, in the year 1635, which was ſince confirm'd by the Peace concluded in the Year 1666, at the Monaſtery of *Oliva*. *Guſtavus Adolphus* founded an Univerſity here in the Year, 1632; but it is not much frequented, unleſs it be by a few *Finlanders*, the *Livonian* Nobility ſending their Sons for the moſt part abroad to the Univerſities in *Germany*.

Parnau. To this Province alſo belongs the City of *Parnau*, having received its name from the River *Parnau* or *Pornou*, upon which it is ſeated. It is divided into the new and old Town, and was formerly a Member

Member of the *Hanſeatick Leagues*, but its Trade is much decay'd of late Years, the only thing they now deal in being Wheat; it is not very big, but has a pretty good Caſtle built of Wood, after the *Muſcovian* Faſhion. The River *Pornou* riſes out of a great Foreſt, near the Caſtle of *Weiſſenſtein*, ſituated upon the little River *Beca*, and being in its paſſage augmented by the two Rivers, *Fela* and *Perukeja*, exonerates its ſelf into the *Baltick Sea*, not far below this City. It was for a conſiderable time in the poſſeſſion of the *Poles*, who had taken it from the *Muſcovites*, till in the year, 1562, the *Swedes* made themſelves Maſters of it, but was however, three years after, recoverd by the *Poles* by Stratagem, and ten Years after that, taken by the *Muſcovites*, who remain'd in poſſeſſion of it, till by virtue of the beforementioned Treaty betwixt the *Muſcovites* and *Poles*; this, with the reſt of *Livonia* was ſurrendered to the latter The *Swedes* retook it from the *Poles*, in the Year 1617, and have kept it ever ſince by the enſuing Treatiſes betwixt theſe two Crowns.

The third Province of *Livonia*, is the Dutchy of *Courland*, being divided from the former by the River *Dune*. This Province was miſerably ruin'd during the Wars betwixt the *Muſcovites*, *Poles* and *Swedes*; and when the Maſter of the *Teutonick Order*, and the Arch-Biſhop of *Riga* were forced to ſubmit themſelves to the Protection of *Poland*, with all that was remaining under their Juriſdiction, *Sigiſmund Auguſtus*, King of *Poland*, made *Courland* a Dukedom, which he beſtow'd upon *Godard Kettler* of *Neſſelroth*, laſt Maſter of the *Teutonick Order* in *Livonia*, to be held as a Fief from the Crown of *Poland*. But *William*, the youngeſt Son of this *Godard*, who enjoy'd the Dukedom after his Elder Brother *Frederick* died without Iſſue, was diſpoſſeſs'd of it by *Sigiſmund* III. King of *Poland*, being forced to live in Exile till the year 1619. when by the Mediation of ſeveral Foreign Princes, he was re-eſtabliſh'd in his Dukedom; Courland.

whoſe

whose Posterity enjoy it to this day. Its Capital City is *Goldingen*, but the Residence of the Duke
Mittaw. is at *Mittaw*, situate in that part of *Courland* which is called *Semgalles*, above thirty Miles from the City of *Riga*. During the first War betwixt the *Poles* and *Swedes*, the latter took the City of *Mittaw*, which they fortified and kept in their Possession till the year 1629, when, by Virtue of the Truce then agreed on betwixt these two Crowns, they were obliged to restore it to the Duke of *Courland*. At the Entrance of the Gulph called by the Inhabitants, *Couri-Chaf*, or *Lake of Courland*, is a pleaMemel. sant little Town, called *Memel* by the *Germans*, and *Cleupeda* by the *Courlanders*. It is encompassed by the River *Tange*, which not far from thence falls into the Gulph. Its Castle is extreamly pleasantly situated, and well fortified, and its Harbour very commodious. It was built in the Year 1250, and belonged to the Fryars of the Order of *Livonia*, who, in the year 1328, sold it to the Master of the Order of *Prussia*. By Virtue of the Truce concluded betwixt the *Poles* and *Swedes* in the year 1635, this City and that Dutchy were absolutely surrendred under the Jurisdiction of the Elector of *Brandenburgh*, who remains ever since in full Possession of it.

The Country of *Livonia* it self was not known in these Parts till in the Year 1158. when a certain Ship of *Bremen* being forced by a Tempest into the Gulph of *Riga*, the Merchants of that City began to establish a Commerce, and soon after, the Christian Religion in this Country, its Inhabitants having been all Pagans before that time, of whose Superstitions and Sacrifices we shall have occasion to speak anon. The first that preached the Gospel among them, was *Menard*, a Monk of *Segeberg*, afterwards, in the Year 1170. made the first Bishop of *Livonia*, by *Alexander* III. Pope of *Rome*. His Successor *Bertold*, a Monk of the Order of *White Fryars*, not following the foot-steps of his Predecessor, was for employing the Sword in converting these

theſe Idolatrous People, who having taken up Arms, kill'd him with above 10000 Chriſtians; ſo that the Chriſtian Intereſt was in the utmoſt danger of having been quite loſt in that Country, had not the Prudence of *Albert*, a Canon of *Bremen*, and Succeſſor to *Bertold* in the Biſhoprick of *Livonia*, in part reſtored what the former had loſt.

For he, the better to eſtabliſh the Chriſtian Intereſt in theſe Parts, by the Authority received from Pope *Innocent* III. laid the firſt Foundation of the Order of the *Livonian* Knights, or *Fryars of the ſhort Sword*, ſo called, becauſe they wore on their white Cloaks a red ſhort Sword, with a Star of the ſame colour, which they have chang'd ſince into *two ſhort Swords*, Salter-wiſe. They were obliged almoſt to the ſame Rules with the *Knights-Templars*; were to fight againſt the Infidels and *Barbarians*, and to have the third part of all that they gain'd from their Enemies. But in regard this New Religious Order at firſt was ſcarce ſufficient to ſubſiſt upon its own Bottom, it was joyn'd to the Order of St. *Mary of Jeruſalem*, in the Year 1238. in the Perſon of *Herman Balek*, Grand Maſter of the *Teutonick* Order in *Pruſſia*; ſince which time, the Maſters of the *Livonian* Order had a dependance from the Grand Maſters of that Order, till being hardly preſs'd upon by the *Muſcovites*, they were forced to ſubmit to the Protection of the Crown of *Poland*. It is from hence, that the Emperours of *Germany* firſt claim'd the Title over theſe Lords or Maſters of the Order of *Livonia*, and in the Year 1513. they became entirely Subjects of the Empire, when the Archbiſhop of *Riga*, with his Suffragans, and the Maſter of the Knightly Order, who had in part freed himſelf of the Subjection of the Grand Maſter of *Pruſſia*, were received among the Princes of the Empire. But the *Muſcovites*, by reaſon of its convenient Situation, had for a conſiderable time look'd upon it with a wiſhful Eye, and in the Year 1501. entred it with a very Powerful Army, but were vanquiſh'd in a pitch'd

Livonian *Knights.*

pitch'd Battel, fought betwixt them and *Walter de Plattenbergh*, Maſter of the *Livonian* Order, where 40000 *Muſcovites* were kill'd upon the ſpot, which obliged them to make a Truce with the *Livonians* for Fifty Years. This being expired, the Grand Duke of *Muſcovy*, *John Baſilovits*, being fluſh'd with his late Conqueſts of the Kingdoms of *Caſan* and *Aſtrachan*, and taking Advantage of the Differences that were then betwixt the Maſter of the Knightly Order, and the Archbiſhop of *Riga*, entred *Livonia* with a numerous Army, and having ruined all with Fire and Sword in the Biſhoprick of *Derpt* or *Torpat* and *Wirland*, retreated into *Muſcovy*. This having put the whole Country into a great Conſternation, they were for ſeeking Aid in all Parts, and having made their firſt Application to the Empire, but with little Succeſs, the City of *Revel*, which was the moſt expoſed of all, offered to put it ſelf under the Protection of the King of *Denmark*, which having been refuſed, they had recourſe to *Eric*, King of *Sweden*, who likewiſe refuſed them the deſired Succours of Men and Money, unleſs they would put themſelves under his Protection (in which caſe he would maintain them in their Priviledges) the City and adjacent Nobility ſeparated from the Maſter of the Order, and ſubmitted to the Protection of the Crown of *Sweden* in the Year 1560. In the mean while, the Archbiſhop of *Riga*, and the Coadjutor of the Order of *Livonia* had made a League Defenſive with *Sigiſmund Auguſtus*, King of *Poland*, unto whom they had promiſed 300000 *l. Sterling* towards the defraying the Charges of the War, and for his Security, had engaged ſeveral Bailywicks; But the King of *Poland* being ſenſible of the extream danger they were in, and how the City of *Revel*, and the Province of *Eſthonie* or *Eſthland*, had been forced to ſubmit themſelves to the Crown of *Sweden*, refuſed to execute the Treaties, unleſs they would follow the Example of the reſt of *Livonia*, and ſubmit themſelves

upon

upon the ſame terms to the Crown of *Poland*, as they had done to *Sweden*. Being therefore reduced to an abſolute neceſſity of chuſing the leaſt Evil, the Archbiſhop and Maſter of the Order were forced to Surrender all the Acts and Charters they had obtained from the Emperour and Pope, into the Hands of Prince *Radzivil*, who, in the King of *Poland*'s Name, received alſo from them the Oath of Fidelity. The King of *Poland* gave the Title of Duke, with the Country of *Courland*, to the Maſter of the *Livonian* Order, as we have ſaid before, in the Deſcription of *Courland*, in the Year 1562. And Twenty Years after, to wit, in the Year 1582. by vertue of a Peace concluded with the *Muſcovites*, the *Poles* got into Poſſeſſion of the whole *Livonia*, except that part of *Eſthonie* which had ſurrendred to the *Swedes*; who by degrees got all the reſt from the *Poles*, which was entirely reſign'd to them in the Year 1666. by the Treaty of Peace made betwixt theſe two Crowns, in the Monaſtery of *Oliva*, near *Dantzick*.

The Country of *Livonia* is very fertile, but eſpecially in Wheat, abounding in all ſorts of Cattle, Fowl, and Veniſon; an Ox being commonly to be bought here for Twenty Shillings, a Hog for a Crown, and a good Hare for a Groat; but has within theſe two Years laſt paſt been ſo oppreſs'd with Famine, that a great many Thouſands of the Peaſants have died for Hunger.

Its Inhabitants muſt be conſidered under different Qualifications; The firſt, are the *Germans* and their Poſterity, out of which moſt of the Nobility, and the Inhabitants of the Cities are compoſed; The ſecond, are the Peaſants, the remainders of the Antient Inhabitants, who living in the Champain Country of *Lettie* and *Eſthonie*, have nothing they can call their own, but are abſolute Slaves either to the Nobility or Chief Citizens. They are called by the *Germans*, *Untentſche*, that is to ſay, *no Germans*, perhaps, becauſe they cannot be brought to conform themſelves to the manner of Living and

Inhabitants of Livonia

Language of the *Germans*. They are the greateſt Slaves in the World, but it is alledged againſt them, that, if they were not kept under ſuch a ſevere Subjection, they would be always endeavouring to recover their Liberty at any rate, of which they have given ſome Proofs, when ever any Occaſion preſented.

Their Nobility. The Origin of the *Livonian* Nobility is founded upon the Services they have in former Ages done againſt the Infidels and *Muſcovites*; they are free from all Taxes and Charges. *Volmar* II. King of *Denmark*, was the firſt that gave them Mannors to hold in Fealty, which were confirmed by *Eric* VII. by Letters Patents, and augmented by the Maſters of the *Short Sword*, and the Grand Maſters of *Pruſſia*. Some of theſe Mannors, eſpecially in the Diſtricts of *Harrie* and *Wirland*, are Inheritable by the Daughters and their Iſſue, to the fifth degree. But they are above all beholding to that Famous *Walter de Plattenbergh*, who being in the Year 1513. acknowledged a Prince of the Empire, exempted the Nobility from all Subjection, excepting ſuch Services as they were obliged to do in Perſon, upon the account of their Mannors. When Neceſſity obliged them to have recourſe to the *Swedes*, they did not ſubmit to that Crown, but with a *Proviſo*, of retaining their Antient Priviledges, which, for the moſt part, they keep to this day. There is once a Year a Review made of this Nobility, which does not only, upon occaſion, furniſh the King of *Sweden* with a conſiderable Body of Horſe, but alſo is look'd upon by the *Swedes* as their chief Nurſery of Officers, even to the Generals of Armies. The Adminiſtration of the Government, both as to Policy and Juſtice, is committed to Twelve of the Body of the Nobility, who are the Council of the Country, of which, the Governour of the Province from the Crown of *Sweden*, is Preſident. Their Judicial Proceſſes are very ſhort, and decided once a Year, to wit, in *January*, by this Council, who, after a Declaration and an Anſwer, proceed immediately

mediately to Judgment. To perform this with the more conveniency, each Province has its own Captain, as they call him, whoſe Buſineſs is, to repreſent to the Governour and Council the Grievances of the People, and this Employment is never continued above three Years in the ſame Perſon. There are alſo certain Triennial Judges appointed for the determining of Differences in the flat Country, concerning the Limits betwixt Private Men, which have been rendred dubious by the Wars; and ſome other Judges or Overſeers of the High-ways, Bridges, and Cauſways; But from all theſe there lies an Appeal to the Council of the Country.

Their Religion.

As to their Religion, they are *Lutherans* here, which muſt be chiefly underſtood from the Nobility and Inhabitants of Cities, but, as for the Peaſants, they can ſcarce be called half Chriſtians, much leſs, to be ſaid of any particular Religion, being, even to this day, ſo deeply entangled in their Heathenish Superſtitions, that they ſcarce ever go to Church, or at leaſt, never Communicate, unleſs it be by force, they being, notwithſtanding that wretched and ſlaviſh Condition they live in, quite regardleſs of any thing elſe but this Life. 'Tis upon this Account, that, when they take an Oath, they conclude with theſe words: *If I do not ſwear true, I am content, that the Curſe of God may light upon my Body and Soul, upon my Children, upon all what appertains to me, to the Ninth Generation.* Some of them, eſpecially the Peaſants about *Riga*, if they are to take an Oath at Law, put a Turff upon their Heads, with a white Stick in their Hands, thereby ſignifying, that they conſent, That, *they, their Children, and Cattle, may become as dry as the Turff and Stick*, if they ſwear falſely. They frequently put a Needle and Thread into the Grave with the deceaſed, becauſe, forſooth, *he may perhaps have occaſion to mend his Cloaths in the other World.* Sorcery is much more frequent among them than Prayers, the firſt is propagated by Tradition from the Parents to their Children. They never kill a Beaſt,

but ſome part of it is thrown away, nor never brew, but ſomething muſt be ſpilt, which they look upon as a Preſervative againſt Witchcraft; Nay, they have a way of rebaptizing their Children themſelves (tho' privately) if in ſome Weeks after the firſt Baptiſm they happen to fall ſick, which, they ſay, is occaſioned by the Child's having received a Name not ſuitable to its Conſtitution, and therefore are obliged to give it another. They love to do their private Devotions upon Hills, or near a Tree, in which having made ſeveral Inciſions, and ty'd it up with ſome red Stuff, they there offer their Prayers, which always tend to ſome benefit of this Life. The Peaſants about *Revel* and *Narva* go once a Year, *viz.* on the day of our Lady's Viſitation, on Pilgrimage to an old ruin'd Chappel betwixt theſe two Cities, where kneeling before a great Stone that is in the midſt of it, they offer Fruits and Fleſh as a Sacrifice for the Preſervation of themſelves and their Cattle, the whole ending with Dancing, Drinking, and ſometimes Fighting. All this is not ſo much to be attributed to their Ignorance as Stubbornneſs; for there is ſcarce a Village but what has a Church and Miniſter, and the Biſhop of the Province reſiding at *Revel*, keeps as watchful an Eye as poſſibly he can over the Clergy, beſides which, the Catechiſm, the Goſpel and Epiſtles, with certain Explications added to it, have been long ago tranſlated into their Native Tongue, for their general Benefit; but all this has proved inſufficient to root out of theſe ſtubborn Peaſants the remnants of their Idolatrous Superſtitions.

Their Weddings. Their Weddings are in a great meaſure as odd as ſome other of their Cuſtoms; For, if a Peaſant Marries a Country Laſs out of another Village, he gets on Horſeback, with a Stick cleft at the top, wherein is put a Braſs Piece of Money, thus equipped, and accompanied by two of his Friends with naked Swords in their Hands, and a Bag-piper riding before him, he comes to fetch the Bride, whom he ſets behind him, and having made her embrace him

him with the Right-hand, away he rides to the Houſe where the Marriage is to be conſummated; when they come to the Door, his two Friends give each of them a ſtroak with their Swords croſs the Door of the Houſe, which being opened, he gives the Braſs Piece of Money to the firſt he meets with there. Being entred, his two Friends ſtick their Swords into a Beam directly over his Head, which they pretend to be done to prevent Charms; for which purpoſe alſo, the Bride, as ſhe comes along the Road, ſcatters little pieces of ſome red Stuff or another by the way, but eſpecially, where any Croſs-ways meet, or near any Croſſes which are put upon the Graves of little Children, which die without Baptiſm, whom they bury in the High-way. They have however one Cuſtom, which, among People ſo barbarous, ſeems to have ſomething extraordinary in it. For, after the Bride and Bridegroom are ſet down at the Table with the Gueſts, they don't tarry long there, but within half an hour, leaving the Gueſts to themſelves, they get to Bed, after having for the ſpace of two hours try'd one anothers Vigour, return to the Table, where, with Drinking and Dancing they ſpend the remainder of the Day and following Night, till, what with Wearineſs, and what with Drunkenneſs, their Legs begin to fail them, when they all Pig together in one ~~Neſt~~ Styg. As for their Garments, they are ſuitable to their wretched Condition, to wit, of a coarſe Cloath; the Womens Petticoats being without any Plaits like a Sack. Thoſe, who have been able to ſave a little by their Drudgery beyond the reſt, wear about their Necks a Necklace of Plates of Silver, of the bigneſs of a Crown Piece, and upon the Breaſt one hanging down by a Chain as big as a Trencher, but not very thick; Their Shooes are either made out of the Barks of Trees, or raw Leather of a Cows Hide.

But, becauſe we have had occaſion to ſpeak here of the Superſtition of theſe *Demi-Chriſtian Peaſants* in *Livonia*, it will not be altogether beyond our

ſcope, to ſubjoin here ſome Memorable Obſervations (not commonly known) concerning the Religion, Sacrifices, and certain Cuſtoms of the Antient Inhabitants of *Livonia*, *Pruſſia*, *Lithuania*, *Ruſſia*, and ſome other Neighbouring *Sarmatian* Nations, when *Pagans*; Foraſmuch as there does not only appear a great congruity betwixt them and ſome of theſe Idolatrous Superſtitions, we have juſt now related of the *Livonian* Peaſantry, but alſo, by making a due compariſon, a great many Cuſtoms retained to this day by the Northern Nations, and among them more-eſpecially by the *Ruſſians*, as to what relates to their Carnavals, Marriages, Funerals, *&c.* may be obſerved to owe their firſt Off-ſpring to their *Pagan* Anceſtors. Theſe Nations, before they were converted to the Chriſtian Religion, had many Gods, unto whom they uſed to Offer their Sacrifices. *Occopirnus*, was called by them the God of Heaven and Earth, *Antrimpus* was the God of the Sea, *Gardvates*, the God and Patron of the Sea-faring Men, theſe three being reckoned equivalent among them to *Jupiter*, *Neptune* and *Portuninus* by the *Romans*. Beſides theſe, *Potrympus* was their God of all Rivers and Fountains, *Pilvitus* the God of Riches, *Perguboius* the God of the Spring. *Pargnus* the God of Thunder and Tempeſts; *Poctus* the God of Darkneſs and Infernal Spirits. *Poccollus* the God of the Spirits of the Air; *Putſcætus* the God of ſacred Woods and Groves. *Auſceutus* the God of Health and Sickneſs; *Marcoppol* the God of Noblemen: beſides which, they had thoſe they called *Backtucs*, or *Erdmanlein* by the *Germans*, That is to ſay, living under Ground; and ſome other Spirits, which uſed to appear to them; in the *Ruſſian* Tongue, called *Colkie*, by the *Greeks*, *Coboli*, and *Cobolds* in the *German* Language.

On St. *George*'s Day, they uſed to offer their Sacrifice to *Pergubrius*, the God of Flowers, Plants and Fruits of the Earth, in the following manner: The Prieſt holding a Cup of Beer in his right hand,

adores

adores the Idol, and calling him by his Name, ſings thus in his praiſe: *Thou driveſt away the Winter, thou reſtoreſt to us the Pleaſures of the Spring; it is owing to thy Power, that our Fields and Gardens appear fine and green, and that the Trees and Foreſts are covered with Leaves.* Having finiſh'd this Song, the Prieſt taking hold of the Cup of Beer with his Teeth, drinks it off quite, without the help of his Hands; when he throws it backwards over his Head. The Cup being taken up from the Ground, and repleniſh'd with the ſame Liquor, all that are preſent drink one after another, ſinging the abovementioned Hymn in praiſe of the Idol; and ſpending the remainder of the Day in Feaſting and Dancing. When the Harveſt-time begin to approach, the Country People uſed to perform the ſame Sacrifice, which in the *Ruſſian* Language, they call'd *Zazinck*, that is to ſay, the beginning of the Harveſt. The Sacrifice being over, they uſed to chuſe one of thoſe that were preſent, to begin the Harveſt, who cutting down immediately a Handful of Corn, carried it to his Houſe till next day; when firſt he and his Servants, and then the reſt began the Harveſt; which being ended, they uſed again to meet and perform the ſame Sacrifice as before, which they called in the *Ruſſian* Language *Ozinck*, which ſignifies the End of the Harveſt.

When they were to Sacrifice to their Idol, called *Putſcætus*, or the God of Groves and ſacred Trees, they uſed to perform it under an Elder Tree, where they brought Bread, Beer and other Eatables; offering their Prayers to the Idol, and begging his Interceſſion with *Marcoppol*, the God of Noblemen, to preſerve them from being oppreſſed by their Lords; and deſiring him to ſend them ſome of the *Barſtucks*, or Subterraneous Spirits; They were verily perſuaded, that if theſe *Demons* take to a Houſe, they bring good Luck to the Owners of it, for which reaſon they did ſet upon a Table in their Barns towards Night, Bread, Cheeſe, Butter and Beer, if they found this eaten up againſt

next Morning, they promiſed themſelves all the good Fortune in the World; but if they found it untouch'd as they left it the Night before, they did preſage to themſelves nothing but Misfortunes. In the ſame manner they were perſuaded concerning the *Cobolds*, as the *Germans*, or *Colky's*, as the *Ruſſians* call them, that they dwell'd in the moſt obſtruſe Corners of old Buildings, or among great Heaps of Wood; and that they would carry their Neighbours Corn into their Barns, for which reaſon they would be ſure every night to leave upon the Table the beſt of Victuals the Houſe afforded. They believed, that when any of theſe *Demons* did intend to fix their Habitation in a certain Houſe, they uſed to make the Maſter of the Houſe ſenſible of their Intention, in the manner following: They would carry what ſmall Wood there was ready cut in the Houſe together in one Heap, and put into their Milk-Pans, fill'd with Milk the Dung of ſeveral Sorts of Creatures. If the Maſter of the Houſe be willing they ſhould appear and ſettle in his Houſe, he muſt with his whole Family drink of the Milk thus ſeaſoned with Dung.

They uſed to keep a perpetual Fire on the top of a very high Mountain in *Samogitia*, betwixt *Lithuania* and *Livonia*, committed to the Care of certain Prieſts, in Honour of the Idol *Pargnus*, whom they believed the God of Thunder and Tempeſts.

To the other Gods we have named before, they either jointly, or ſometimes to one in particular uſed to ſacrifice a He-Goat, which was thus perform'd: The Prieſt, after thoſe that were to be preſent at the Sacrifice, were Aſſembled, having laid both his Hands upon the Goat, mutter'd out certain Prayers to ſuch God or Gods, as they intended the Sacrifice to, and, having craved his or their Aſſiſtance, all that were preſent lifted up the Goat, and held it ſo long in the Air, till the Prieſt had finiſh'd a certain Hymn, which being done, the Goat was again ſet upon his Legs on the ground.

Then

Then the Prieſt made a Harrangue to the People, containing in Subſtance; That *they ſhould be very careful in performing this Sacrifice according to the Inſtitution of their pious Anceſtors, with all imaginable Devotion, and tranſmit it without blemiſh to Poſterity.* Having ended his Sermon, he kill'd the Goat, and having ſprinkled the Standers-by with the Blood, the Fleſh is given to the Women to boil; which done, they feaſt upon it all the Night, till they are all drunk, and if any of the Fleſh happen to be left, the next Morning they bury it under Ground, for fear it ſhould be defil'd by the Birds or other Beaſts.

Some of theſe Pagan Nations uſed to keep Snakes or Serpents in a certain Corner of the Houſe, eſpecially near their Stoves, which heat their Rooms; at certain times their Prieſts were to come to the Houſe, and to Conjure theſe Creatures to come forth out of their Holes, and to taſte of ſuch Dainties as were ready prepared for them upon a Table ſet for that Purpoſe; if the Snakes are obedient to the Prieſt's Command, and take a Taſte of all what is ſet before them, the whole Family, after the Snakes have withdrawn themſelves into their Holes, eat the reſt with a great deal of Joy and Content, as preſaging to themſelves nothing but good Fortune, for that Year. But if theſe Creatures happened to prove diſobedient, not hearkning to the Conjuring Prieſt, they appear very ſad and melancholy, as believing that ſome great Misfortune is likely to befall them that Year.

They had alſo a certain Sort of Southſayers, whom they call'd *Burty* in the *Ruſſian* Language; theſe acknowledge for their Patroon, the God *Potrympus*, unto whom having made their Addreſſes, and mutter'd out certain Words, they uſed a certain way of powring melted Wax into Water, and according to the ſeveral Figures and Shapes that appear'd whilſt they were caſting, they pretended to reſolve ſuch Queſtions as were preſented to them.

Their Nuptial and Funeral Rites were performed in the following manner: After the young Couple had

Their
Nup. &c.

had made mutual Promiſe of Marriage to one another, two of the neareſt Relations of the Bridegroom uſed to take the Bride, as it was, by force out of her Fathers Houſe, which being done, they addreſs themſelves to the Parents, or ſuch as have the Diſpoſal of them, who then publickly give their Conſent to the Marriage. The Day appointed for the Conſummation of the Marriage being come, the Bride, with Bells hanging from the Girdle down to her Knees, is led three times back and forward into the Kitchen, and being afterwards put into a Chair, her Feet are waſh'd with Spring Water, wherewith they ſprinkle the Nuptial Bed, their Houſhold Stuff, and all the Gueſts invited to the Feaſt. After that, they uſed to give to the Bride a taſte of Honey, and putting a Veil over her Face, conduct her to every Door that belong'd to the Houſe, where ſhe was obliged to knock with her right Foot againſt them; In the mean while, a Servant, who followed her with a Sack, fill'd with all ſorts of Corn, to wit, Wheat, Rye, Barley, Oats, Peaſe, Beans, and the Seed of Poppies, uſed to ſtrow the Ground round about her, wherever ſhe went, frequently repeating to her theſe Words: *If thou remain'ſt devout and conſtant in thy Religion, and be'ſt careful of thy Houſe, thou ſhalt never want any of theſe Things*; Then the Veil is taken away, and the Bride placed at the Table with the Gueſts, invited to the Feaſt. At night they begin to Dance, and whilſt the Bride is a Dancing, they cut off her Hair, and put upon her Head a Garland, which the Married Women wear till they have brought forth a Son, being till then look'd upon as Maidens. At laſt, ſhe is conducted into the Room, where the Nuptial Bed is prepared, and being forced, not without ſome Blows, to undreſs her ſelf, ſhe is thrown by the reſt into the Bed, and let to the Mercy of the Bridegroom. But after an Hour, or thereabouts, they refreſh themſelves in Bed with a Cup of good Liquor, and a Diſh of Stones of Kids or young Bears, which they believe to contain a great

fortify-

fortifying Quality, and to further Conception; for which Reaſon alſo, it is their Cuſtom, at their Wedding Feaſts never to eat the Fleſh of any Creature that is gelt.

Their Funerals.

In their Funeral Rites, they obſerved this Method: They dreſs the Corps of their deceaſed Friends in their beſt Cloaths, with Shooes and Stockins, and having ſet it up-right in a Chair, the next Relations making a Ring about it, drink very heartily; When the Liquor is out, they begin to lament their Deceaſed Friend. *Alas!* ſay they, *Why wouldſt thou die? Didſt thou want either Victuals or Drink? Why wouldſt thou die then? Alas! Hadſt thou not a Handſom Wife? Why wouldſt thou die then?* Thus running through every Particular thing poſſeſſed by the Deceaſed in his Life-time, they ask in the ſame manner; and conclude, *Why wouldſt thou die?* They are very careful to furniſh them with Needle and Threed, when they are laid in their Coffins, and with ſome Bread and a Bottle of Liquor. When the Corps is carried out to the Burying-place, the Relations on Horſeback, ſurround the Hearſe or Waggon in which it is plac'd, and with their Swords drawn, ſtrike in the Air croſs-ways, crying out aloud, *Away you Demons to the infernal Places of Darkneſs.* At laſt, whilſt the Corps is putting into the Ground, they throw ſome Money after it into the Grave. The Widdow Mourns for forty Days, *viz.* Mornings and Evenings, Sun riſing and ſetting, over her Husband's Grave; but the reſt of the Relations celebrate the Memory of the Deceaſed at certain appointed Days, to wit, on the Third, the Sixth, the Ninth, and Fortieth day; when, after a certain Form of Prayers, which they mutter out before they enter the Houſe, they invite the Soul of the Deceaſed to come and take part with them. Whilſt they are at Table, there is not a Word to be ſpoken, neither do they make uſe of Knives. They are attended by two Women, who divide the Victuals among the Gueſts, but alſo without Knives. Each of the Gueſt throws ſomething of his Victuals,

als, as alſo ſome of the Liquor, under the Table, which they believe is the Food of the Soul of the Deceaſed. If any thing happens to fall under the Table, it is not to be taken up, this being to be left for the Food of ſuch Souls as are deſtitute of Friends, or are otherwiſe unable to Feaſt th m after their Death. The Feaſt being over, the Prieſt is the firſt that riſes from the Table, and having ſwept all the Duſt out the Doors with a B.oom; *Retire*, ſays he, *beloved Souls, you have been ſufficientl fed with Victuals and Drink; Retire, beloved Soul. from this Houſe.* Then it is that the Gueſts begin firſt to Speak, and to let the Cup go briskly round, the Men drinking to the Women in Remembrance of their dead Friend, and the Women anſwering the Men with the ſame Freedom, till they all begin to be Mellow, when they part with Killing one another all round.

CHAP. VII.

Of the Crim *and* Precopian Tartars, *and the* Coſacks.

Crim Tartars.

BEtwixt the two *Tartarian* Kingdoms of *Caſan* and *Aſtrachan*, ſubject to the Grand Czar of *Muſcovy*, all along the River *Volga*, up to the *Don* or *Tanais*, are great Deſarts, which are not ſo much Inhabited, as frequently viſited by the *Crim* or *Precopian Tartars*, their fixed Habitations being from the mouth of the River *Tanais* or *Don*, all along the *Palus Meotides*, and ſo in the *Taurica Cherſoneſus*; which being divided by a great Foreſt, that part which borders on the *Palus Meotides*, belong to the *Precopian Tartars*, the reſt, bordering on the *Euxin Sea* to the *Turks*. It contains about 250 *Engliſh* Miles in length, and 150 in breadth, leſs or more in ſome places; but, that, ~~what~~ which is called the *Little*

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Tartary, on that ſide, comprehending alſo the *Tartars of Budziack*, which inhabit all along the *Palus Meotides*, or as it is called by them, to the *Sea of Zabacche*, up to the River *Don* or *Tanais*, is much larger in compaſs, bordering on the North upon *Muſcovy*, in the Eaſt upon the *Circaſſian Tartars*, North-weſt upon *Podolia* and *Lithuania*, and towards the South upon *Moldavia* and *Wallachia*. Theſe *Tartars* having been for ſeveral Ages laſt paſt, very Redoubtable, both to the *Muſcovites* and *Poles*, who have been often obliged to ſtop their Fury by Preſents, not much differing from an Annual Tribute, and being at this time vigouroufly attacked by his preſent Czariſh Majeſty, who has gained great Advantages over them, they may very well deſerve a place in this Treatiſe.

The *Taurica Charſoneſus* was antiently inhabited by the *Tauri*, who gave it its Name: Theſe were ſucceeded by the *Greeks*, who planted here their Colonies. But about 450 Years ago, ſome *Tartarian Hordes*, inhabiting near the *Caſpian Sea*, having by reaſon of ſome inteſtine Wars, left their native Country, and ravaged part of *Aſia*, at laſt paſſed the River *Volga*, and from thence to the *Tanais* or *Don* and the *Palus Meotides*, where they poſſeſſed themſelves of the *Taurica Cherſoneſus*, except ſome Ports ſituate on the *Exin Sea*, and eſpecially the City of *Caffa*, which were in the Year 1266, ſeiſed by the *Genoeſes*, who kept them in their Poſſeſſion till the Year 1474, when *Mahomet* II. the *Turkiſh* Emperour took them from the *Genoeſes*. The Places in the poſſeſſion of the *Turks* are *Batuclawa*, formerly a conſiderable place, but now more like a Village than a City; it has not above 200 Houſes, but has a very good Port, and the *Turks* build there abundance of Ships and Gallies. The two Caſtles of *Ingermen* and *Mancus*, to which were adjoining, when in the Hands of the *Genoeſes*, two goodly Cities, of which ſcarce any thing remains now but the Ruin. The only place of Note belonging to the *Turks* here, is the City of *Caffa*, in former Ages called *Theodo-*

Taurica Cherſoneſus

Theodoſia. It was, whilſt the *Genoeſes* were Maſters of it, one of the chief Trading places in the *Levant*, but the *Turks* took it from the *Genoeſes*, as was mentioned before, after a Siege of fourteen Years, and, as it was believed, not without Treachery, ſome of the *Genoeſes* having been corrupted with Money. It is ſince that time, (as almoſt all other places that groan under the *Turkiſh* Yoak) infinitely decayed from its antient Splendor; notwithſtanding which, it contains as yet about 6000 Houſes, inhabited by *Italians* (the Remnants of the *Genoeſe* Families) *Greeks*, *Armenians*, *Jews*, *Turks* and *Tartars*: The Chriſtians being however the moſt in number, having 45 Churches here.

The Places belonging to the *Precopian Tartars*, as well within the *Cherſoneſus* as upon the *Palus Meotides*, are; The City of *Azoph* or *Aſſaw*, ſituate at the very Mouth of the River *Don* or *Tanais*, where it exonerates it ſelf into the *Palus Meotides*; it is a place of conſiderable Trade, inhabited for the moſt part by *Tartars*, from whom it was about two years ago taken by the *Muſcovites*. The City of *Crim*, ſituate in a Bay, made by the Sea of *Zabaeche*, or the *Palus Meotides*; it is inhabited for the moſt part by *Tartars*. It is a ſtrong Walled Town, its Houſes being built of Stone and Brick, and was formerly the Seat of their *Chan*, from whence theſe *Tartars* received firſt their Name, as they were afterwards called *Precopians* from the City of *Precop*, (which is ſituate on the Eaſtern ſide of the *Iſthmus*: The *Tartars* call it Or; it is not very large, conſiſting only of 400 or 500 Houſes. It was called *Precop*, from the *Sclavonian* Word *Precap*, which ſignifies a Ditch or Trench; becauſe it was built juſt within the Trench of the *Taurica Cherſoneſus*, which is made croſs the *Iſthmus*. Oppoſite to this, on the Weſtern ſide, is the City of *Coſlow*, ſituate upon a Cape of the *Cherſoneſus*, extending to the *Exin Sea*. It has about 2000 Houſes, and is a place of good Trade, and about five or ſix Days Journey from *Azoph*. Further Weſtward at the Mouth of the

the River *Boriſthenes* or *Nieper*, near the *Euxin Sea*, lies the City of *Oczacow*, having a ſtrong Caſtle; it formerly belonged to the Great Dukes of *Lithuania*, but was taken from them by the *Precopian Tartars*, who inhabit here, yet ſo as to be Tributaries to the *Turks*, who always keep ſome Gallies here to keep a watchful Eye over the neigbouring *Coſacks*. It is near 200 Miles diſtant from *Precop*. *Baciaſaray* is the Town where the *Chan* keeps his ordinary Reſidence and Court, it contains about 2000 Houſes: beſides which, he has another Palace, called *Almaſaray*, where he diverts himſelf ſometimes; it is only a Village containing not above 60 or 70 Houſes. The *Taurica Cherſoneſus* is in ſome parts full of Hills and Woods, but in others has very fertile Plains, abounding in all ſorts of Grain, Fruit, and very excellent Wine. The *Tartars* that inhabit it ſeldom apply themſelves to Tillage or any other manner of cultivating the Ground, but leave it to the *Jews* or the *Chriſtians*, which are their Slaves. And as for the *Tartars* that live without the *Iſthmus*, they make not the leaſt account of it; applying themſelves entirely to Paſturage and Robberies. All their Riches conſiſt in their Cattle, but eſpecially in their Horſes, and in what Booty they get abroad in their Excurſions; They ſell their Priſoners of both Sexes, after the *Chan* has taken his Share of them for his own Uſe, to the *Chriſtian* and *Jewiſh* Merchants at *Caffa*; in Exchange of which they take from them *Turkiſh* Horſes, Arms, Stuffs, and ſuch other Commodities as they ſtand in need of. From the City of *Caffa*, theſe Slaves are tranſported to *Conſtantinople*, *Synope*, *Trebiſond*, and other places in the *Levant*. Among all the Slaves taken by theſe *Tartars*, the *Poliſh* Women are in greateſt eſteem; theſe are not only tranſported to *Conſtantinople* and *Perſia*, but ſometimes to the *Indies*, to be entertained in the *Seraglio's* of theſe Princes. Formerly the *Soldans* of *Egypt* uſed to drive a conſiderable Trade in theſe Parts, the chief Strength of their Forces being compoſed of ſuch as the *Tartars* had made Priſoners

Prisoners either in *Russia*, *Podolia*, *Muscovy*, and *Circassia*. But since the Ruin of this Warlike Empire by *Selim* the *Turkish* Emperour, this Trade into *Egypt* is quite lost.

The Crim or Precopian Tartars described.

The *Crim* or *Precopian Tartars* are for the most part of a middle Size, strong, and well set in their Limbs; they have short Necks, large and broad Faces, with very small Eyes, but very black and lively, and have some other Features peculiar to themselves, by which they may be easily distinguish'd from other Nations. They are inur'd to all sorts of Hardship from their Infancy; their Mothers being used to bathe them once a Dayat least in cold Water, wherein a little Salt is dissolved, to make them hardy, and render their Bodies proof against the Injuries of the Air. No sooner are they out of their Mother's Tution, but their Fathers, by degrees, bring them to shoot with the Bow, which they do with great Dexterity; and at the Age of twelve or fifteen, make them go along with them in the Wars. The Common *Tartars*, especially those living abroad in Tents, use no other Cloaths but a *Cosaque*, coming down to their Heels, made of Sheep-Skin, with a picked Cap or Bonnet of the same Stuff, under which they wear perhaps a pair of Linnen Breeches or Drawers. The Men and Women are scarce to be distinguish'd in their Dress, but that the last wear often a Linnen Coif, or piece of coarse Cloth tyed round their Heads. The Wives of their *Chans*, and other Women of Quality always wear a Veil over their Faces when they appear in publick, and are cloathed in Calicoes, Stuffs, and sometimes Silk of divers Colours; as their chief Men have their Cloaths made of Cloth, and use *Turkish* Saddles for their Horses, which are often of the *Arabian* Breed, and adorned with very good Equipages, all which they have of the *Armenian* Merchants, or else take from their neighbouring Nations, where they make their Inroads. For the rest they use nothing but Wooden Saddles; Their

Arms

Arms are commonly a Scymiter, a Bow and Quiver, furniſh'd with twenty or more Arrows. Theſe as well as their Saddles, they make themſelves; Their Bow-ſtrings are made out of the Nerves of Horſes; the Quiver covered with the Skin of the ſame Beaſt: They make alſo the beſt Whips in the World, our Whip-makers in *Europe* having hitherto not been able to come near them in twiſting of Whips. Beſides their Arms, they always carry about them a Knife, which ſerves to mend their Bridles and Saddles, if any thing happens to be amiſs; a Tinder-box to ſtrike Fire; and a Compaſs to direct them in their March through the Deſarts and Wilderneſſes, where there is not the leaſt Tract of any Road.

Their Horſes, which they call *Bachmats*, are very ill- ſhaped, being very long and thin, with long Manes and Tails; but what they want in Shape they make up in Swiftneſs and Hardineſs, being in both theſe Points together, to be preferred before any other in the World: They commonly undergo the Fatigue of a long days Journey without the leaſt Food; they are continually kept abroad, both Winter and Summer; and when they are upon an Expedition, theſe Beaſts will live upon what they can pick out from under the Snow, or upon the Moſs, Bark, or ſmall Branches of Trees, or upon any thing elſe that they light on in their Way. Their Chief Men make uſe of *Arabian* and *Turkiſh* Horſes, wear under their Coſaques Coats of Mail, and uſe very good Equipages: Their *Chan*, eſpecially is moſt Magnificent in his Horſes and Equipages, keeps a very good Table, and lives as to all other things, in great Splendor, ſuitable to his Quality. *Their Horſes.*

When they live abroad in their Tents, they ſeldom eat Bread, inſtead of which they make uſe of Millet. Their Ordinary Food is Horſe-fleſh, which they boil, either alone, or with Millet, when they reſt in a Place; but when they are going upon an Expedition they have it bak'd, and upon the March, often only roll it together, and put it under *Their Food.*

the Saddle, from whence they take it upon occaſion, and ſo eat it without any further Preparation or Sauce, unleſs it be the Sweat of their Horſes. The worſt of all is, that they do not chuſe the Youngeſt or the Fatteſt of their Horſes, but ſuch as are either rendred unſerviceable in a March, or die of themſelves. They don't drink Wine, as being *Mahometans*; ſo that their ordinary Drink is clear Water; and in the Winter, when the Rivers and Springs are frozen up, they make uſe of Snow; or ſometimes of the Broth of bak'd Horſe-fleſh, or a certain Liquor made out of Millet. Their Chief Officers only, drink Water, Milk, or perhaps Hydromel and *Aqua vitæ*, and have now and then a Diſh of Wild-fowl: But all of them abſtain from Swines Fleſh.

Their Manners.

As to their Manners, they are ſaid to be as free from Vices as any Nation in the World. For, beſides their Abſtinence in Eating and Drinking, they are accounted very faithful and truſty; there being no ſuch thing as Robbing among themſelves, no falſe Witneſſes, no manner of Injuſtice or Violence; living with one another in a perfect Union and Tranquility: For, as to thoſe Excurſions they make into the Territories of the Neighbouring Chriſtians, they don't look upon them as a Crime, as being committed againſt thoſe they eſteem Infidels; There are abundance of Inſtances to be given of the Fidelity of theſe *Tartars*, which has been ſufficiently experienced among ſome of their neighbouring Nations, where they are Priſoners: It is very frequent in *Poland* to let the *Tartarian* Priſoners go upon their Parole of Honour, to endeavour the Recovery of their Liberty by the Exchange with certain *Poliſh* Priſoners among the *Tartars*; which if they cannot obtain, they are ſure to return by the Day prefixed, even ſometimes to an Hour. There are Perſons of Quality in *Poland*, who will rather entruſt the Key of their moſt precious Moveables, with their *Tartarian* Slaves, than with any other of their Servants.

Their

Their Tongue and Religion is the ſame with the *Turks*, but only that they have not ſo many *Perſian* and *Arabian* Words mix'd with it, and they have their Prieſts, who are guided by the *Alcoran*, and interpret it, after the Turkiſh way. *Religion.*

As their Religion and Language agree in moſt Points with the *Turks*, ſo their Government and Adminiſtration of Juſtice, is the ſame uſed in *Turky*. They have their *Cadi*'s, who hear the Parties plead their own Cauſe by way of Mouth, and give Judgment immediately. The *Chan* himſelf frequently determines the Differences among his Subjects, which he does as often as he appears in Publick, without the leaſt regard or reſpect of Perſons, whether rich or poor. Drunkenneſs, Adultery, Murther and Thefts, are the moſt Capital Crimes here, and are ſure to meet with ſevere Puniſhments; which however, is very rare to be ſeen; for, tho' they are uſed to Robbing and Plundering in time of War, they nevertheleſs keep themſelves within their due bounds when they are at home, no body being allowed to carry about him any Arms, not ſo much as in the *Chan*'s own Court. They are under the Subjection of one Prince, whom they call *Chan*, which is as much as to ſay, King; He commands over them without Controul, as moſt all the other *Mahometan* Princes, and is in great Veneration with his Subjects. The *Chan* has a Power to nominate his Succeſſor, which is called *Galga*, and commonly is either his Son, or one of his Brothers. The Chief among his Subjects they call *Myrſas*. Since *Selim* the Emperour of the *Turks* took part of the *Taurica Cherſoneſus* from the *Genoeſes*, the *Chans* became Vaſſals, but not Tributaries to the Turkiſh Emperours, who, as a Token of his Sovereignty, ſends every new *Chan* a Standard. Their firſt King or *Chan*, was one *Ulan*, of whoſe Birth they relate ſtrange Miracles. About two hundred Years ago, this Family was ſet aſide, and the Family of the *Gierey*'s got into the Throne in their ſtead, and enjoy it to this day; *Their Government.*

tho' there is some still remaining of the Family of the *Ulan*'s, who are to succeed in the Throne, in case the Family of the *Gierey*'s should happen to fail.

Their Strength. This Prince or *Chan* is able to bring a very numerous Army into the Field; which, when he Summons together all the *Hordes* under his Jurisdiction, and his Allies, amount to the number of 300000, all Horse; for, they have no Infantry among the *Tartars*, unless the *Turk* upon certain Occasions, send some of his *Janisaries*. It is true, he keeps Garrisons in some fortified Places in the *Taurica Chersonesus*, but their number is but small. The most considerable is the Fortress of *Precop*, or as they call it, *Or*, which however, is but indifferently Fortified, as being surrounded but with a very slender Ditch, not above four or five Rod over, the Ramparts which are of Earth, being neither regular nor very high. He used always to keep hereabouts a good Body to Guard the *Isthmus*, composed out of that *Horde*, which extends it self towards the *Boristhenes* or *Nieper*. They don't very religiously observe any Treaties with the *Christians*; and, in the midst of Peace, will not forbear to commit their usual Hostilities, by ravaging the Country, sometimes by the *Chan*'s Orders, but for the most part, by his Connivance. It has been upon this score, that the *Muscovites* and *Poles* have oftentimes, when their Affairs at home were not in a good posture, been obliged to pay considerable Sums to the *Chan*, which at other times upon a more favourable Juncture, they have refused to these Infidels, who claim'd it as a Tribute.

Their way of making War. Their manner of making War, is rather an Irruption than a regular War When these *Tartars* have resolved upon an Expedition, either against *Muscovy* or *Poland*, or sometimes against *Hungary*, they most commonly make choice of the Month of *January*, and of the Full Moon; when the Rivers, Lakes and Fens, are all frozen over and covered with Snow, this Season being most convenient for them and their Horses, who can live upon any thing; whereas

whereas it muſt needs prove very inconvenient to their Enemies, by reaſon of the difficulty of getting Forage and Proviſions, and Encamping in ſo ſharp a Seaſon as they do. Every one of them carries at leaſt two Horſes, ſome more, into this Winter Campaign, either to change them as occaſion requires, or elſe to carry the Booty they get, or what Proviſion they take along with them, which however, ſeldom amounts to any more, than a ſmall quantity of Millet, and of dry'd or bak'd Horſes Meat; a great many making no other Proviſion for themſelves, but what their Horſes tir'd in the March, or elſe made unſerviceable afford them. The moſt redoubtable Enemies they have, if they direct their March towards the *Boriſthenes* or *Nieper*, are the *Coſacks*, who being no leſs inur'd to Hardſhips than themſelves, are always out upon Parties, to get Intelligence, and upon the leaſt Notice, give the Alarum in the Country, and diſpute their Paſſage at ſome Advantageous Poſt or another. It is for this reaſon they are obliged to March with great Caution through Deſarts and unknown Roads, and, for fear of being diſcovered, Encamp in the very midſt of the Winter without Fire. Being come near the Place where they intend to make an Irruption, their Generals detatch a third Part of the whole Army, which being again divided into ſeveral Bodies, they make their Excurſions at ten or twenty Miles diſtance on both ſides of the Army, which in the mean while is kept ready in a Poſture to fight the Enemy, wherever there may be occaſion; The firſt Detatchment being return'd from Pillaging, the ſecond is ſent out, and at their return, the third Part, till every one has had his Share in Ravaging round about the Camp, as far as they thought it convenient for the ſpace of five or ſix days, then they retire as faſt as they can, marching ſometimes 60 or 80 Miles in 24 Hours, till they come to the Great Plains, where thinking themſelves ſecure by reaſon of the Advantage they have in the vaſt number of their Horſes, they tarry there for ſome time,

as well to recover themſelves from the Fatigue they have undergone in the Expedition, as to ſhare the Booty and Priſoners they have taken. They ſometimes make alſo an Irruption in the Summer-time, which is commonly put in Execution by the *Tartars* of *Budziack*, who ſeldom go into the Campaign with above ten or twelve Thouſand Men at a time.

Their manner of Fighting.

The *Tartarian* Armies are divided into very ſtrong Regiments or Troops, conſiſting of two, three, and ſometimes four Thouſand Men; they ſeldom Engage with their Enemies, except they know themſelves much Superior in Number; but, when they cannot avoid fighting, they divide themſelves into a great many Bodies, and ſo make a running Fight, our Forces which are obliged to keep their Rank and Order, not knowing which of them to Attack firſt, or with the moſt Advantage. Whilſt they are Retiring, they ſhoot their Arrows backwards, as thick as Hail, which they do with the greateſt Dexterity imaginable, being the beſt Horſe-Men in the World, and Riding very ſhort, with their Knees bent, like the *Poles*, *Arabians*, *Turks* and *Africans*, they at full Speed, raiſe themſelves upon their Stirrops, and with their Arrows gall their Enemies Horſe, and return as frequently to Charge thoſe that purſue them, as they find opportunity to do it. This is however to be underſtood, when they out number their Enemies, for elſe, if they happen to be ſurpriſed, they run away full Speed, and truſt to the Heels of their Horſes. But this is very rarely done, they always keeping ſtrong Out-Guards at ſome diſtance from their Camp, either near a River, or on ſome Eminency, from whence they at a great diſtance, deſcry the approach of the Enemy, being as quick-ſighted as any People in the World, and, ſo give the Alarum to the reſt. The Priſoners they take in theſe Expeditions, they ſell to the Merchants, which come from *Conſtantinople*, and other Places belonging to the *Turks* in the *Levant*, to *Caffa*; or elſe they keep them for their

own

own Uſe, either to Cultivate the Ground, or to look after their Cattle, where they muſt be contented with the ſame Food their Maſters have, which is commonly Horſes Fleſh half raw, which they eat lying upon the Ground, after a very beaſtly manner.

But this as well as moſt of the reſt we have related concerning the Manner of theſe *Tartars*, is to be underſtood from ſuch among them, as live in the Great Plains (and theſe indeed are the greateſt part) a ſort of a Vagabond Life, but for ſuch as inhabit within the *Iſthmus* of the *Taurica Cherſoneſus*, and have ſettled Habitations in Cities and Villages, are much more civiliſed, making not only uſe of Tables and Seats ſpread with Carpets; and other ſorts of Furniture, brought thither by the *Armenians*, and other Merchants of the *Levant*, but alſo their Dyet comes much nearer to that of other *Europeans*, making uſe of Bread, Mutton, Fowl, Hydromel, and Aqua Vitæ in their Houſes; and have their *Moſques*, like the *Turks*. They are all bare-wall'd within, without any Painted or Graven Image, for they ridicule the *Ruſſians*, telling them, That, *when their Saints are grown old and Worm eaten, they throw them into ſome River or another, from whence*, ſays they, *we perhaps take him up, and broil a piece of Horſefleſh upon it. A fine God indeed, that is not able to reſiſt thoſe, that are going to deſtroy it.* But the Floor of theſe *Moſques* are ſpread with Carpets, no body being allow'd to come in with his Shooes on. The Day dedicated for their Religious Service is the *Friday*; (perhaps, becauſe they will not have any thing common with the *Chriſtians* or *Jews*) when at Sun-riſing they are called together, not by the Ringing of Bells, but by the Prieſt, who being ſeated in a certain Place made for that purpoſe, on the top of the *Moſque*, with a laudable Voice, exhorts them to repair thither. Being met, he takes the *Alcoran*, written in *Arabick* Letters in his Hand, and reads the Chapter, which treats concerning the Manner, how to wor-

The more civilized Tartars.

ſhip God; after which they ſing certain Songs in the praiſe of *Mahomet*, and ſo depart to their reſpective Homes. They do not burn, but bury their Dead, unleſs it be after a Defeat, when they rather chuſe to burn them, than let them fall into the hands of the *Chriſtians*; and for the reſt, believe the Tranſmigration of Souls.

The Coſacks. We having frequently mentioned the *Coſacks* in the Deſcription of ſeveral of the *Muſcovian* Provinces, we will conclude this Chapter with a ſhort Account of their Origin, and what elſe may be found remarkable among a barbarous multitude of People. Thoſe that have deſcribed the *Coſacks* as a particular Nation, have been groſsly miſtaken in their Opinion. For, before the Time of *Sigiſmund* the I, they were no more than Volunteers or *Freebuteers*, compoſed out of a wild and barbarous Rabble, moſt of them Boors, that had left their Habitations in the Neighbouring Provinces of the *Poliſh Ruſſia*, *Wolinia* and *Podolia*, and had ſettled themſelves in ſome Iſlands of the River *Boriſthenes*, beneath *Kiovia*, where they lived upon Robbing and Plunder. They were called *Coſacks* from their Agility (the Word *Coſa*, intimating as much in the *Poliſh* Language) which chiefly conſiſted in paſſing betwixt the innumerable ſmall Iſlands, ſituate at the mouth of the River *Boriſthenes*. They uſed to commit their Piracies, for the moſt part, upon the *Black-Sea*, and are ſince that time, not only become formidable to the *Turkiſh* Gallies, but alſo to *Natolia* it ſelf, where they did not only plunder *Trebiſond* and *Sinope*, but even the Suburbs of *Conſtantinople*, and brought back their Priſoners and Booty ſafe to their Habitatations, in the Iſles of the *Boriſthenes*. Their Cuſtom is to Cruiſe during the Summer in the *Black-Sea*; but as ſoon as the Winter approaches, theſe *Freebuteers*, return to the *Boriſthenes*, where diſperſing themſelves, every one to his reſpective Home, they before parting, appoint the Time of their Rendezvouz againſt next Spring, in one of theſe Iſles, near the mouth of the *Boriſthenes*. The great

great Exploits they had formerly done againſt the *Turks*, had gain'd them no ſmall Reputation among the *Poles*; therefore *Stephen Batori*, Prince of *Tranſilvania*, and afterwards Elected King of *Poland*, having conſidered with himſelf, that theſe *Coſacks* might be of great uſe to the Crown of *Poland*, not only againſt the Incurſions of the Neighbouring *Crim* or *Precopian Tartars*, but alſo might ſerve as a conſiderable Addition to the Strength of the *Poliſh* Army, which conſiſting for the moſt part out of Horſe, would in effect, be rendred more formidable, when augmented by ſo conſiderable a Number of Foot. It was upon this Conſideration, he reſolved to put theſe Vagabond Soldiers into a good Order and Diſcipline, which he effected, by granting to them, beſides their Pay, very conſiderable Priledges, and putting them under the Command of a General of their own, with a Power to chuſe ſuch Officers under him, as he eſteem'd moſt fit for Service. Having thus reduced them into one Body, he gave them the City of *Techtimoravia*, with all the Territories belonging to it, which being ſeated upon the *Boriſthenes*, they made it their Magazine, and the Reſidence of their Governour General: And, to render this Body the more Serviceable againſt the *Tartars*, he joyned to this Militia of the *Coſacks*, (being compoſed altogether of Foot) two thouſand Horſe, for the Maintaining of which he allotted the fourth Part of certain Revenues belonging to the Crown, from whence they were called *Quartans*, and by corruption *Quartians*, and were diſpoſed upon the Frontiers, moſt expoſed to the Incurſions of the *Tartars*. By this Means that Tract of Land, which from *Bar*, *Bracklavia* and *Kiovia*, extends it ſelf all along the *Boriſthenes*, to the *Black-Sea*, and is now called the *Ukraine*, which was before a deſolate Country, was in a little time fill'd with populous Cities and Towns. As this Body has done conſiderable Services to the Crown of *Poland*, by maintaining its Frontiers againſt the Irruptions of the *Tartars*, ſo after ſome-

time

time it proved very dangerous, having ſeveral times taken up Arms againſt the Republick. For, being once made ſenſible of their own Strength, they refuſed to be obedient to the Orders of the *Poliſh* General.

The Coſacks rebel.

Their firſt Rebellion was in the Year 1587, under their General, *John Podkowa*, but being vanquiſh'd, he had his Head cut off. In the Year 1596, *Sigiſmund* III. King of *Poland*, upon Complaints made by the *Turks*, forbid them to cruiſe in the *Black-Sea*, which Orders they obeyed for that time, but, ſoon after fell into the *Poliſh Ruſſia* and *Lithuania*, where they Ravaged the Country, under their General, *Nalevaiko*. In vain did the King ſend his Orders for them to retire to their Habitations, they on the contrary, reſolved to maintain their Ground, againſt the *Poliſh* Army, which was advancing againſt them, under the Command of the *Poliſh* General *Zolkieuski*. The Battle was fought near the City of *Bialacerkiovia*, where the *Coſacks* had the better of it; but *Zolkieuski*, as he was a Great General, having weather'd the Point for that time, ſoon after got them into the Trap, ſo that they were forced to ſubmit, and deliver up their General, *Nalevaiko*, who underwent the ſame Fate as his Predeceſſor. In the Year 1637, the *Coſacks* revolted again, the Occaſion was thus: A great many *Poliſh* Lords, having Purchaſed Eſtates in the *Vkraine* (the Quarter of the *Coſacks*) and obſerving, that the Boors, their Vaſſals, run frequently over to them, they were of Opinion, that their Revenues could never be well ſecured, as long as the *Coſacks* enjoyed their Priviledges. Having therefore repreſented them to the King, as dangerous to the Republick, by reaſon of the great number of Peaſants, that daily ran over to them; it was reſolved, That the *Poliſh* General, *Koniespolski*, ſhould order a Fort to be erected at a certain Point of Land, called *Kudak*, where the River *Zwamer* falls into the *Boriſthenes*, which for its Situation, they had choſen as a convenient Place to bridle the *Coſacks*, as being not far diſtant from the place of their

their ordinary Rendezvouz. The *Coſacks*, who were not ſo ſimple as not to penetrate into the Deſign of the *Poles*, reſolved not to ſuffer the Bridle to be put over their Heads, and having defeated Coll. *Marion*, who was left there with 200 Men, to ſee the Fort perfected, they aſſembled a conſiderable Body, to prevent the *Poliſh* General in his Deſign. But at the very juncture of time, when they ſhould have been moſt unanimous, great Diviſions ariſing among the *Coſacks*, they revolted againſt their General, *Sawakonowiez*, whom they Maſſacr'd, and in his Place ſet up one *Pauluck*, of little Experience, and leſs Conduct in Martial Affairs; The *Poliſh* General having in the mean while taken this Opportunity, to put the Fort in a ſtate of Defence, they marched out under their new General *Pauluck*; but were ſurpriſed in the Plains near *Korſun*, before they could Entrench themſelves betwixt their Waggons, according to their Cuſtom, ſo that being deſtitute of Horſe, they were eaſily Defeated by *Potoski*, the *Poliſh* Marſhal *de Camp*. Thoſe that ſaved themſelves by flight, got into *Borovits*, but being immediately beſieged by *Potoski*, and the Place being not provided with Ammunition, they were obliged to ſurrender their General, *Pauluck*, with four more of their Principal Officers, who were afterwards beheaded at *Warſaw*, notwithſtanding their Lives were ſecured to them by the Capitulation. It was alſo decreed at the Dyet, held at the ſame time at *Warſaw*, that not only all their Priviledges, and the City of *Teechtimoravia*, granted to them by King *Stephen*, ſhould be taken from them, but alſo a new Body of Militia ſhould be erected in their ſtead. But the *Coſacks* being not diſcouraged at this Reſolution, reſolved alſo on their Side, to try the utmoſt for the Recovery of their Liberty; and after having proteſted to the *Poles*, that they would remain ſteadfaſt to the Intereſt of that Crown, provided they were maintain'd in their antient Priviledges, they fought a ſecond time with *Potoski*, in the *Ukraine*, but with not much better Succeſs than be-

before; ſo that finding their Circumſtances deſperate, they Entrench'd themſelves on the other ſide of the *Boriſthenes*, upon the River *Statcza*, where, during the ſpace of two Months, the *Poles* attack'd them at ſeveral times with great Vigour, but were as often repulſed with all the Bravery imaginable; ſo that, finding there was no good to be done with theſe deſperate *Coſacks*, they were forced to come to a Capitulation with them, and to confirm all their former Privileges, and to promiſe the Re-eſtabliſhment of their Militia upon the ſame Foot as before, under the Command of their own General choſen by the King. But this Capitulation was almoſt as ſoon broken as made; For, no ſooner had they cajoled the *Coſacks* out of their advantagious Poſt, but moſt of them were either cut to pieces or plunder'd by the *Poles*. Their Militia was not re-eſtabliſh'd, but another ſet up in their ſtead, where no *Coſacks* were permitted to enroll themſelves. But ſcarce two Years were elapſed, before the *Poles* had ſufficient Occaſion to repent themſelves of this Change. For the *Tartars*, who before the Reform of theſe *Coſacks*, never durſt ſo much as approach theſe Frontiers, made a great Irruption into the *Ukraine*, and after having ruin'd all with Fire and Sword, in the Tertitories of *Pereaſlaw*, *Corſun*, and *Wiſnowitz*, return'd home with a vaſt Booty, and a great Number of Priſoners, according to their wonted Cuſtom. *Ladiſlaus*, therefore then King of *Poland*, having duely weighed the Neceſſity there was, to keep on foot this Body, upon which he much relied, eſpecially at that time, when he was likely to be engag'd in a heavy War againſt the *Turks* and *Tartars*, effectually reſtored them to their former Condition, having given them for their General, one *Bogdan* (or *Theodore*) *Chmielniſki*. But a great many of the *Poliſh* Nobility having conceiv'd a mortal Hatred againſt the *Coſacks*, miſs'd no Opportunity of doing them what Miſchief they could; Among the reſt, a certain *Poliſh* Gentleman, whoſe Name was *Jarinski*, did

not

not only burn ſome Mills belonging to the General of the *Coſacks*, *Chmielniski*; but alſo, after having raviſh'd his Wife, killed both her and her Son. *Chmielniski*, being provok'd to revenge ſo barbarous an Affront, after having demanded Satisfaction, which was denied him, ſtirred up his *Coſacks*, who with burning, plundering, and raviſhing continually peſtered the *Poliſh* Nobility; ſo that they addreſs'd themſelves to King *John Caſimir*, Brother of the deceaſed King *Ladiſlaus*, deſiring him to march againſt them in Perſon, which he having refuſed to do, they brought together an Army of 50000 Men, but were miſerably beaten by the *Coſacks*; and having a ſecond time encountred them without the King's conſent, they received another Overthow. To revenge this, they watch'd their Opportunity, when *Chmielniski* was celebrating the Nuptials of his Son with the Daughter of the Prince of *Moldavia*; the *Poles* then ſurpriſed the *Coſacks*, plunder'd the City, and took the *Grecian* Patriarch Priſoner. The General having ſent to the King to know whether it were done by his Orders? was anſwered no; but that the Nobility had done it to revenge themſelves upon the *Coſacks*. *Chmielniski*, being vehemently incens'd againſt the Nobility, entred into a League with the *Tartars*, and entring *Poland* with a vaſt Army, the King march'd againſt him in Perſon at the Head of a Hundred thouſand Men; The Battle was fought near the City of *Bereſtesko*, on the River *Ster*, where both the *Coſacks* and *Tartars* were entirely routed, though they were almoſt three to one ſtronger than the *Poles*. Notwithſtanding which, their General *Chmielniski*, who eſcaped after the Battle, having re-aſſembled the Remainders of his broken Army, ſo continually haraſſed the neighbouring Country, that the King thought it moſt convenient to come to an Agreement with them in the Year 1651. But the moſt of the Nobility being diſſatisfied with the King's Proceedings, did let ſlip no Opportunity that offered it ſelf, to affront the

Coſacks,

Coſacks, but eſpecially their General *Chmielniski*, which obliged them about two years after, to wit, in the Year 1653. to join with the *Muſcovites*, who with their aſſiſtance, took in the Year nex following the City of *Smolensko* and *Vilna*; ſo, that it was chiefly owing to their Valour, that the *Muſcovites* got into the Poſſeſſion of the Provinces of *Smolensko*, and *Severia*, and the greateſt part of the Palatinate of *Kiovia*, which were confirmed to them by the Treaty of Peace, made at *Oliva*, in the Year 1666. About which time the greateſt part of the *Coſacks*, put themſelves under the Protection of the *Muſcovites*, the reſt under the *Turks*, whereby they opened the way to the latter into the *Ukraine*, and *Podolia*, where two years after, they took the famous Fortreſs of *Caminieck* from the *Poles*.

Retreating Place of the Cotacks.

Out of what has been related concerning the *Coſacks*, it is ſufficiently manifeſt, that they were a certain Body of Soldiers, Eſtabliſhed for the Guard of the Frontiers. They uſed to be enrolled in the Provinces of the *Poliſh Ruſſia*, *Volinia* and *Podolia*; and had originally but one City belonging to them, which was the Reſidence of their Governour or General. They were ſirnamued *Zaporogian Coſacks*, to diſtinguiſh them from thoſe living upon the *Don* or *Tanais*; the Word *Porohi*, ſignifying in the *Ruſſian* Tongue, as much as a Stone, or Rock. At a conſiderable diſtance from the mouth of the River *Boriſthenes*, there are a great many Rocks, lying ſo cloſe together, that they ſeem to be all of a piece, which render the paſſage of Ships of Burthen, quite impoſſible, and takes away all opportunity from the Inhabitants of the *Ukraine*, to Tranſport their Wheat, and other Commodities, which grow there in great abundance, to *Conſtantinople*, and other places. Some of theſe Rocks are ſcarce to be ſeen above the ſurface of the Water, others again riſe above it, ſome ſix, ſome eight or ten Foot, which occaſion ſeveral dangerous *Cataracts* or Water-falls, which are impaſſable to any body elſe but

but the *Coſacks*, in their light Ships. There are in all, thirty of theſe *Cataracts*, ſome of which at low Water, are twelve or fifteen foot high. No body can paſs among them for a true *Coſack*, unleſs he have paſſed all theſe *Cataracts* (which they call *Porohi*, and from whence they are called *Zaporouski*) and conſequently have made a Voyage upon the *Black-Sea*, as the Knights of *Maltha* are obliged to ſerve on Board their Gallies, before they are received into that Order: There are a great number of Iſles near theſe Rocks, but among the reſt. below the River of *Czertomelick*, there is a certain Iſland, which is ſurrounded with ſeveral thouſand little ones, ſome of which have Sandy, others Marſhy Ground, but all of them covered with Bulruſhes, which render theſe Little Channels, by which they are ſeparated, almoſt inviſible. 'Tis into theſe narrow Paſſages and Watery *Labyrinths* the *Coſacks* make their Retreat; they call them *Skarbniſſa Woyskowa*, which is as much to ſay, as the *Treaſury of the Army*, this being the Place whither they carry all the Booty they Purchaſe upon the *Black-Sea*, the Paſſage to it being difficult and dangerous; ſo, that moſt of the *Turkiſh* Gallies, that pretended to purſue them here, have been loſt. This is alſo their Place of Rendezvouz.

How they go upon their Expeditions.

The firſt thing they do, after they have met here, is to chuſe their General, who is to Command in the intended Expedition, which being done, they begin to work on their Ships, which they make themſelves, being about threeſcore Foot long, and about ten or twelve broad, very ſlightly built, every one having its Oars, ſome ten, others twelve, and ſometimes fifteen or ſixteen. Their Sails are very wretched, notwithſtanding which, by the help of their Oars, which they moſt rely on, they far exceed the *Turkiſh* Gallies in ſwiftneſs. Their Proviſion conſiſts in Bisket, and ſome Barrels of boil'd Millet; this is chiefly their Food; they ſeldom carry any Aqua Vitæ or other Strong Liquors on Board with them; and tho' they are as great Drunkards as any

any in the North, nevertheleſs, when they go upon any Expedition, either by Sea or Land, they are the Sobreſt people in the World. When they are going to cruiſe upon the *Black Sea*, they ſeldom exceed five or ſix thouſand Men, and there being commonly threeſcore at a time employed in building each Ship, they will get fourſcore or a hundred of them ready to be launched in three Weeks time. Fifty or Sixty of them belong to each Ship, which has on board five or ſix Falconets, each of the Men being provided with a couple of Fuſees, and Powder, and Ball proportionable; They always ſtay for the laſt Quarter of the Moon, that at their going out they may not be diſcovered by the *Turkiſh* Gallies, which are always ready in the Harbour of *Oczakow*, a City ſituate at the Mouth of the *Boriſthenes*, to obſerve their Motion. No ſooner have they got the leaſt Intelligence of their being abroad at Sea, but the Alarm is taken immediately; which reaches quickly to *Conſtantinople*, from whence Couriers are diſpatch'd without delay, to the Coaſts of *Natolia*, *Romelia*, and *Bulgaria*, to bid them to be upon their Guard. But the *Coſacks* are generally too nimble for theſe Meſſengers that are ſent about to give theſe People Advice of their coming: They know ſo well how to take the Advantage of the Wind and Weather, that they commonly are in forty Hours upon the Coaſt of *Natolia*.

When they deſcry a Ship or Gally, which they can do at a great diſtance without being perceived by them, their Veſſels not baring above two Foot and an half above Water, they approach to it as near as they think convenient, towards the Evening; when keeping at about three or four Miles diſtance, they take exactly notice whereabouts the Ship is, and what Courſe it takes; About Midnight they get to their Oars, and, with all the haſte they can, make towards the Place where they think it moſt likely to meet with the Ship; which being found out, they ſurround, attack, and board it on all ſides, ſo that it being impoſſible for one Ship to defend

fend it ſelf in the Night-time againſt ſo many, it is ſoon taken. What Booty they meet with, either of Silver, Cannon or Arms, or ſuch Merchandices as are of no great Burthen, they tranſport into their Veſſels, but the Ship they generally ſink. But as they have the Advantage over the Ships or Gallies by Night, ſo, if they happen to meet them by Day, they ſeldom come off without bloody Noſes, they being not in a Condition to withſtand their Cannon. It is then their Swiftneſs ſtands them moſt in ſtead, and they are ſecure enough from the Enemy's purſuing, when once they approach their little Channels, and get among the Bulruſhes. Whilſt they were under the Protection of the Crown of *Poland*, the *Turkiſh Grand Seignior* uſed frequently to make his Complaints to the King of *Poland* againſt their Piracies in the *Black Sea*; but he uſed commonly to receive the ſame Satisfaction the *Poles* have when they make their Complaints at *Conſtantinople* againſt the Incurſions of the *Tartars*, who dread no other Enemy in the World ſo much as they do the *Coſacks*.

Their Manner of Fighting by Land.

But, as to their manner of Fighting by Land, it's to be obſerv'd, that they are but very indifferent Horſemen, but moſt excellent Soldiers on foot. They are inured to all ſorts of Fatigues and Hardſhip, very obedient to their Commanders, and extreamly active and dexterous in intrenching themſelves, not only in the ordinary Way, but alſo by making a Fence of their Baggage-Waggons as they march along. Theſe moving Entrenchments are abſolutely neceſſary for them, when they march without Horſe in open Plains and theſe Deſarts of the *Tartars*, againſt whom they are forc'd to ſtand the Brunt wherever they meet them: There has been ſeveral Examples, that a thouſand *Coſacks*, all Foot; thus marching betwixt their Chariots and Waggons in a Plain, have repulſed five or ſix thouſand *Tartars* on Horſeback; their Horſes as they are exceeding ſwift, not being very ſtrong, but are ſtopp'd by the leaſt Barracado that is put in their Way. This Way of

Marching a whole Army in the midſt of their Baggage and Ammunition Waggons, would ſcarce be practicable in any other Country but *Poland*, which lies all upon a Level, and conſequently is the moſt proper for ſuch a March in the World.

Country of the Coſacks. The Country inhabited by the *Coſacks* is called the *Ukraine*; which is as much as to ſay, lying upon *the Frontier*; It borders upon *Podolia*, and is a Part of the Palatinates of *Kiovia* and *Braclovia*; They had made themſelves entirely Maſters of this, as well as a great part of the *Black Ruſſia*, but have ſince been forc'd to abandon it, for the moſt part. This Country extends it ſelf from the 51. to the 48. Degree of Latitude; beyond which, to wit, betwixt the *Danube* and the *Palus Meotides* as far as the *Black Sea*, there are vaſt Plains (but deſerted) ſo fertile that the Graſs grows near a Man's height.

The Ukraine. The *Ukraine* is a very fertile Country, which tho' ſcarce the third Part of it be cultivated, produces ſuch a vaſt quantity of Grains of all ſorts, that, for the moſt part, the Inhabitants don't know how to conſume it, wanting the Conveniency of Exportation, their Rivers not being Navigable. They abound alſo in all ſorts of Cattle, Fowl, and Fiſh, Honey, Wax, and Wood, fit not only for Firing, but alſo for Building. The only thing they Want is Wine and Salt. With the firſt of theſe two they are ſupplied from *Hungary*, *Tranſylvania*, *Wallachia*, and *Moldavia*; beſides that, they make very good Beer and *Aqua vitæ* out of their Corn, which together with their Hydromel, they make uſe of inſtead of Wine. Their Salt they are furniſhed with out of the Salt-pits near *Cracovia*, or out of the Country of *Pokutia*, upon the Borders of *Tranſylvania* and *Moldavia*, where there are Salt-ſprings, the Water of which being boiled produces a very White Salt, very agreeable to the Taſte, but not ſo good for ſalting of Meat as ſome others are. Their Houſes are built of Wood, after the *Muſcovian* Faſhion; and ſo are their Fortifications, made of

of Earth and Wood, which they account to be better Cannon Proof than Brick'd Walls, but are ſoon ſet on fire.

Its Rivers and Fortreſſes.

The Rivers of Note here, are the *Boriſthenes* or *Nieper*, the *Bog*, the *Nieſter* or *Tyras*, the common Border betwixt them and *Wallachia*, the *Dezna*, the *Ros*, the *Horin*, the *Stucz*, and the *Ster*, near which was fought the laſt Battle betwixt the *Poles* and *Coſacks*, in the Year 1651, which proved fatal to the laſt, and afterwards made them ſeek for Protection among the *Muſcovites* and *Turks*. The moſt conſiderable Cities and Fortreſſes, which were once in the Poſſeſſion of the *Coſacks*, are *Kiovia*, dignified with the Title of a Palatinate, and the Reſidence of the Metropolitan of the *Greek* Churches in thoſe Parts, *Bialacerkievia*, *Corſun*, *Conſtantinow*, *Bar*, *Cirkaſſi*, *Czehrin*, *Kudack*, *Jampol*, *Braclovia* upon the River *Bog*, *Winnicza*, *Human*, *Czernihow*, *Pereaſlaw*, *Lubnie*, *Pawolocz*, *Chwaſtow*, all of them fortified within theſe Fifty Years; beſides which there is ſcarce a Town or Village, but what has ſomething like a Fortification, or at leaſt a Ditch, which was intended, and ſerves them for a Fence againſt the Incurſions of the *Tartars*.

Slavery of the Peaſants.

The Peaſants of the *Ukraine*, as well as of ſeveral other neighbouring Provinces, are abſolute Slaves; being obliged to work both with their Horſes and Hands, three or four Days in the Week for their Lords. Beſides which, they are forc'd to allow them a certain Share out of all their Corn and Fruit, the Tenth of all their Muttons, Swine, and Fruits, and to carry Wood to their Landlords Houſes, and to do ſeveral other Services. But the worſt of all was, that before the laſt Wars, the Noblemen uſed to farm out their Revenues here to the *Jews*, who exacted theſe Services from the Country People with the greateſt Rigour imaginable; and had alſo monopolized the Brewing of Beer, and Diſtilling of *Aqua vitæ*. This occaſioned them to join ſo frequently with the *Coſacks*, and to diſpute

ſo deſperately their Liberty againſt the Nobility, who in Conſert with the *Jews* were the Occaſion of theſe many Revolts; and forced them at laſt to ſeek for an end of their Miſery among Foreigners.

Character of the Coſacks.

The *Coſacks* are generally tall, ſtrong, and well-ſet, but eſpecially very active; they are Liberal, even to Profuſeneſs, putting no great value upon Riches, but are great lovers of their Liberty, which they look upon as a thing ineſtimable; they are Indefatigable, hardy, and brave; but great Drunkards, and Treacherous; Their Employment is Hunting and Fiſhing; beſides which, they apply themſelves both to Agriculture, and the War. They have alſo a particular way of making Salt-Petre, great Quantities of which are carried to *Dantzick*, and from thence tranſported, chiefly by the *Dutch*, into other Parts.

Plica Polonica.

The *Coſacks* have a certain Diſtemper common with the *Poles*, by the Phyſicians, called *Plica Polonica*, as being peculiar to that Nation, which in their Language, they call, *Goſcheſt*: Thoſe that are attacqu'd by this Evil, loſe all upon a ſudden, the Uſe of their Limbs, and are tortured with moſt horrible Pains all over their Body, which commonly continues for a whole Year; after which, a Sweat coming, which continues for a whole Night; but eſpecially in the Head, their Hair is the next Morning all twiſted together into one knotty Lock, which has a very nauſeous Smell, (from whence ſome attribute the firſt Uſe of Hair-Powder, to the *Poles*) but in a few days after, they are cured both of their Lameneſs and Pain, but the Knot and the Smell remain for ever; for if they cut it off, the Remnants of the Humour, which purges it ſelf that way through the Pores of the Head, falls upon the Eyes, and makes them blind. This Diſtemper is as familiar in *Poland*, as the Itch in ſome Countries, and what is worſe, is very Infectious; It is ſometimes, like the Venereal Diſeaſe, communicated by Coition; there having been Inſtances, that Children have brought this Diſtemper with them into

into the World, but as they grow up, it decreases by degrees, and never returns afterwards. It is look'd upon among them as incurable, except it be by changing the Air, which must be done by going into another Country. The Cause of this Distemper seems to proceed from the great quantity of *Arsenical* Mines, which are in *Poland*, and communicate their poysonous quality to the Waters, and consequently to their Body; which seems the more probable, because abundance of their Horses are troubled with the same Distemper, and have such a Knot either in their Manes or foretop, of which, if there be the least part cut off, the Horse either dies, runs mad, or becomes blind and lame; I have been very credibly inform'd, that tho' the *Poles* look upon this Evil as incurable, several Foreigners travelling in those Parts have cured it with good Success, by the same Method and Remedies, which are made use of in the Venereal Distemper; which seems sufficiently probable for several Reasons, not to be alledged here, where our Scope is directed to History, and not to Physick.

Their Language and Religion.

The Language of the *Cossacks* is a Dialect of the *Polish* Tongue, as the *Polish* is a Dialect of the *Sclavonian*. But that of the *Cossacks* is much more smooth and full of Diminutives, which render it very agreeable. The *Cossacks* themselves profess the *Greek* Religion, in the same manner as it was establish'd in *Muscovy* in the Year 942, by *Vlodomir*, or *Wolodomir*, Prince of *Russia*; but the greatest part of the Nobility of the *Ukraine* are either *Roman Catholicks*, or else *Lutherans* or *Calvinists*. Within these Hundred and twenty Years, the *Greek Churches* in these Parts, as well as in *Muscovy*, acknowledged the Patriarch of *Constantinople* for their Head. But the Grand Dukes of *Muscovy* having set up a Patriarch of their own chusing, the *Greek* Bishops in these parts, not long after, to wit, in the Year 1595, sent two Deputies to *Rome*, who in the Name of the *Greek* Churches of *Black Russia*, did represent to the Pope, in the Presence of many

Cardinals, a Confeſſion of Faith conformable to the Council of *Trent*, reſerving only to themſelves the Liberty of the Ceremonies practiſed in the *Greek* Church after its Union with the *Latin*, at the Council of *Florence*; but they did afterwards retract, and acknowledged for their Eccleſiaſtical Head a Metropolitan of their own, who for ſome time reſided at *Kiovia*.

CHAP. VIII.

Of the Language, Habit, Manners and Cuſtoms of the Muſcovites; *and of their Marriages, Oeconomies and Interments.*

Their Language.

THE *Muſcovian* Language is a Dialect of the *Sclavonian*, as well as the *Poliſh*; ſo that he who underſtands either of theſe two, cannot be at any great Loſs for the *Muſcovian*. The *Sclavonian* being the Mother-Tongue of a great many Dialects, is in great eſteem among the *Ruſſians*; their Bible and ſuch few other Books as they have, concerning any Sciences, being not only writ in the *Sclavonian* Tongue; but alſo thoſe among the *Muſcovites*, who pretend to any Degree of Learning above the reſt, always affect to make uſe of ſome *Sclavonian* Words in their Writing, and Sheech, tho' in the *Muſcovian* Dialect; which indeed, among all the reſt, comes the neareſt to the *Sclavonian*, having not the leaſt Affinity with the *Greek*, except that in their Liturgy, there are ſome Words borrowed from thence, which however are not uſed any where elſe. Their Character is that alone wherein they have any Communion with the *Greeks*; but they have not only much alter'd and transform'd, but alſo conſiderably augmented them; ſo that their Alphabet conſiſts of Thirty eight Letters in Number, which

which I thought ſuperfluous to inſert here, ſince Mr. *Ludolph* in his *Ruſſian Grammar*, printed in the Year 1696, at *Oxford*, has not only given a very fair Delineation of them, but alſo treated with a great deal of Exactneſs, the fundamental Parts of this Language, and very methodically repreſented its Affinity with the *Sclavonian*; to which I refer the Curious.

As to their Habits, it is not unlike that of the Antient *Greeks*, whom in this, as well as in ſeveral other Reſpects, they are very ambitious to imitate. Their uppermoſt Garment is a long great Robe, reaching down to their Feet, with very narrow Sleeves, but as long as the Coat it ſelf, which, when they dreſs themſelves, they turn up in ſeveral Pleats, and look upon it as a great Cothelineſs: In the Winter they let them hang down, ſo that they ſerve for a Muff; and ſometimes to cover their ill Deſigns; for when they intend to rob or cudgel any body, they hide in them their Cudgels or Daggers. Perſons of Quality have theſe Robes of Sattin, Damask, or Cloth of Gold; Citizens wear them of Violet, or dark green Colour, and ſometimes of red Cloth. The meaner Sort of People, of a coarſe dark-colour'd Cloth, ſuch as is made in the Country. In the Winter they line them with Furrs, ſome with *Sables*, ſome with *Ermins*, others with *Martens*, or ſome other ſort, according to their ſeveral Qualities; but the Poor People are contented with Sheep-Skin, which tho' very convenient for keeping off the Cold, yet caſts out a Smell that is very offenſive to the Noſtrils. Theſe Robes they wear only when they go abroad, over all the reſt of their Cloaths, and are as to their Faſhion the ſame with thoſe kept in the Grand Duke's Wardrobe, for the Uſe of his *Boyars*, by whom he is attended at publick Ceremonies. Under this they wear a cloſe Coat, and under that a Waſtcoat. The cloſe Coat is called *Feres*, which comes down to the Calf of their Legs, open before, with a very broad Collar falling down upon the

Their Habit.

Shoulders, with Gold or Silver Loop-Buttons, nay, ſometimes Embroidery from the top to the bottom, and on the ſide. The Sleeves like thoſe of their Upper Garments, being as long as the Coat it ſelf, but very Narrow. The Waſtcoats which they call *Kaftan*, comes down to their Knees, the Sleeves are likewiſe ſo long that they cannot thruſt out their Hands without making Folds upon the Arm; The Collars of theſe Waſtcoats are almoſt like thoſe of the *Jeſuits*, but much higher, covering the hinder part of the Head, about half a quarter of a Yard high. TheſeWaſtcoats,as well as theJuſtelau-Corps, are made either of Callico, Taffata, Damask, or Sattin,according to the ſeveral Qualities and Circumſtances of thoſe that wear them. And becauſe the Collar of the Waſtcoat, is, by reaſon of its Height, very conſpicuous, they either line it with Velvet, or Cloth of Gold, and ſometimes adorn it with Pearls and precious Stones. Their Breeches are pretty large,and gathered at the Waſte, ſo that they may be made ſtreighter and wider as they pleaſe. Their Shirts which they wear over their Drawers or Breeches, girded under the Navel, are very wide, but ſhort, ſcarce covering their Thighs; they are not gathered at the Neck like ours, but ſtrengthned behind by a triangular Piece, which comes down from the ſhoulders to the Reins, and is ſow'd down with Crimſon Silk; thoſe that are more curious than the reſt, have little Fringes of Silk of the ſame Colour in the Seams, and under their Arm-pits. The Vanity of the richer Sort reaches yet further; for they have their Neck and Wriſt-bands, and where it is open at the Breaſt, embroider'd with Silk, Gold and Silver, and ſometimes with Pearls and precious Stones; and they leave open their Waſtcoats before, that the Embroidery and theButtons of Gold,orPearls,which faſten the Shirt before, may be ſeen. The *Muſcovites* wear no Hats, but, inſtead of them, Caps or Bonnets, with a little Snip open before and behind, in the form almoſt of a Pyramid, but not ſo much peaked, near half an Ell high. The *Boyars* when they

they are preſent at any Publick Ceremonies have them of black Fox-Skins or Sables; but when they are abſent from Court, or in their Houſes, they wear them of Velvet lined with theſe Furrs, with narrow Brims (moſt like the *Polonian* Bonnets, which are worn by moſt Strangers in *Muſcovy*) and laid over with Gold and Silver Loops, or embroider'd on the Sides with Pearl. The Poor People wear in the Summer, White Felt or Cloth Caps, patch'd together out of Shreds of Cloth, it being very dear in *Muſcovy*, of ſeveral Colours, which in a manner reſemble a *Jack Pudding*'s Cap, which they line with the vileſt ſort of Fur they can get, in the Winter; They are not near ſo convenient as our Hats; for having no Brims, they don't afford the ſame protection againſt the Sun, Wind, or foul Weather. Their Boots, which generally they wear inſtead of Shooes, are ſhort like thoſe worn by the *Polanders*, and piked towards the Toes. But the poor Peaſant is his own Shoomaker; his Shooes he makes of the Bark of a Tree wrought very thin, and interwoven after the manner of Wicker-baskets; ſo that it is true beyond Contradiction, that no Country in the World has ſuch a Number of Shoomakers as *Muſcovy*; As for Stockings they are never regarded, among theſe poor Wretches, a piece of Sheep-Skin or Cloth wrapt about their Legs and tied faſt with a Packthread, ſupplies the defect of them; the reſt of their Garments, which are of the coarſeſt Canvaſs, being ſuitable to their Shooes and Stockings. Perſons of the firſt Rank ſhave their Heads, except when they are under ſome Diſgrace with the Grand Czar, when they let their Hair grow and hang careleſly over their Shoulders, as a Token of their Affliction, in imitation of the Antient *Greeks*. Thoſe of a lower Condition keep their Hair cut ſhort; but the Prieſts wear it very long, hanging down to the middle of their Backs. There is no great difference betwixt the Mens Habits and the Women; There is no ſtrife here for the Breeches, for the Wife weais them as well as the Husband,

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as they do in all other reſpects wear the ſame with the Men. Their Robes are the ſame but ſomething wider, and the Sleeves are not ſo cloſely faſtned to them, but that they either may keep in or put out their Arms at pleaſure, and let the Sleeves hang by; The richer Sort lay them all over with very thick Gold and Silver Lace, or trim them Button and Loop Faſhion. They don't uſe theſe High Collars, which the Men eſteem as a ſingular Ornament; beſides that their Smock Sleeves are prodigiouſly long, generally four or five Ells, which they pleat in little Folds upon the Arm; and the Heels of their Shooes are half a quarter of a Yard high. The main difference is in their Head-dreſs. For they wear very wide Caps or Coifs of Damask or Sattin, made after a very fantaſtical Way; the Hair of the Caſters wherewith they are lined covering all the Forehead, the outſide being ſometimes very richly embroider'd. Maids that are marriageable wear them of Cloth lined with Fox-Skin, and let their Hair hang down their Backs in two Treſſes, which they tye at the End with a piece of Crimſon Silk Ribband; but the married Women put up their Hair under their Caps or Coifs. Children under the Age of Ten Years are not to be diſtinguiſhed in their Habits; both Boys and Girls have their Hair cut cloſe to their Heads, except two ſhort Locks almoſt like Muſtachio's, which are left to cover the Temples; only the Girls wear Rings of Gold, Silver or Braſs in their Ears. The *Muſcovites* keep very conſtant to the ſame Faſhion; it being rarely to be ſeen that any of them make uſe of a Foreign Dreſs unleſs it be ſometimes a Perſon of Quality, who taking a particular Fancy to Strangers, perhaps makes uſe of their Faſhion when he goes in the Country, or a Hunting. Formerly all Foreigners of what Degree ſoever, uſed to go in *Muſcovian* Habits, till about fifty Years ago, the Patriarch having obſerved ſome of them to ridicule their Ceremonies when he gave the Benediction to the People, prevail'd with the Grand Czar to forbid all Strangers

living

living in *Muſcovy*, to appear for the future in *Muſcovian* Habits; but of late Years, they Cloath themſelves again after the *Muſcovite* Faſhion.

The *Muſcovites* are of a middle Seize as to their Stature, ſtrong proportioned, of the ſame colour as the other *Europæans* in the Northern Parts. But they much affect Corpulency, eſpecially among Perſons of Quality. Long Beards, and great Muſtachio's are in great requeſt among them, which they look upon as tokens of Virility. So that a large Belly and a great deal of Hair about the Mouth (for upon their Heads they were little or none) are conſidered here as peculiar Ornaments belonging to a Man.

Muſcovian Women.

The Women in *Muſcovy* are of a midling Stature, neither too tall nor too little, and generally well proportion'd before they are married, but after they have had ſeveral Children, inclining to Fatneſs, by reaſon they do not keep their Bodies ſo ſtreight as our Ladies in theſe Parts, it being look'd upon rather as a Comelineſs than an Imperfection. The Features of their Faces are not deſpiſable, and a great many among them might paſs for very Handſom in any part of *Europe*, were it not for that prepoſterous Cuſtom received among all the Women of *Muſcovy*, of what Age or degree ſoever, of Painting their Faces, Necks and Hands. The worſt of all is, that having not attained to any kind of Perfection in this Art, they paint ſo groſsly, that it appears no otherwiſe than if it had been done by a Plaiſterer; and notwithſtanding this; whereas in other places, Women make uſe of it as an Addition to their Beauty, or a Concealment of their Deformity, a great many of the *Muſcovian* Ladies, may very well be ſaid, to uſe it as a Veil to their Beauty; Painting being ſo univerſally approved in this Country that the Bridegrooms, among other Preſents, ſend it to their Brides, as we ſhall ſee anon, before we conclude this Chapther. Beſides which, they have another Cuſtom, which will perhaps appear as odd as the former; which is, that they are as careful,

and

and take as much pains in making their Teeth black, as our Ladies do in keeping of them white, they eſteeming black Teeth an addition to their Complexion, with the ſame Intention, as our Ladies make uſe of Patches. I am apt to believe, that their Teeth being generally ſpoil'd by their Mercurial Paints, has obliged them to make a Vertue of neceſſity, and by an univerſal Agreement, to cry that up for an Ornament, which appears to us the greateſt Deformity.

Their Manners. The *Muſcovites* are a People of great Wit, Cunning and Dexterity, not wanting Ingenuity in any thing they undertake, as has been ſufficiently experienced by thoſe, who have had the Opportunity to deal with them, either by way of Commerce or otherwiſe; but they are withal, exceedingly proud, jealous and inſolent; beſides that, they are addicted to Drunkenneſs beyond any other Nation in the World. They generally boaſt to be deſcended from the antient *Greeks*, but to confeſs the Truth, as *Europe* was firſt beholding to *Græcia* for their Literature, and Civilization; ſo it may rationally be concluded, that the want of Converſation with the more civilized part of *Europe*, and the general Antipathy they have againſt thoſe Arts and Sciences, which render'd the *Greeks* ſo famous in former Ages, has made the *Muſcovites* to appear ſo different in their Manners and Cuſtoms, from moſt of the other *European* Nations. This will ſeem the more probable, if it be taken into conſideration, that within theſe 30 or 40 Years laſt paſt, ſince which time, the *Muſcovites* have had more frequent Converſation with Foreigners than formerly; and that Encouragement has been given of late Years towards the laying the Foundation of ſeveral uſeful Sciences; it muſt be acknowledged that they made conſiderable Improvements as to ſeveral Matters which formerly were odious, if not unſupportable to civilized Strangers. They are accounted to be very malicious in their Inclinations to one another. It uſed to be a common Practice among them, for one

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to convey into another's Boots (when they carry their Mony and Letters) either ſome Mony or other valuable Things, and afterwards accuſe the Party of Theft; to obviate this Evil, it was thought moſt expedient, that it ſhould be Enacted, for the Accuſer to endure the Torture firſt; and if while he was thus tortured, did perſiſt in his Accuſation, the accuſed Perſon was alſo to endure the ſame. Notwithſtanding this, there have not been wanting Examples, that even Wives have accuſed their Husbands, and (that falſely) of moſt enormous Crimes, and have endured the utmoſt violence of the Torture, to the Deſtruction of them.

Their Quarrelſomneſs.

It is to the want of Education that muſt be aſcribed, their Quarrelſomneſs, and Inſolences, being guided meerly by Inſtinct, and acting in every reſpect according to their unbridled Appetites, unleſs it be ſome Perſons of the firſt Rank, who by their Converſation, having been made ſenſible of theſe Errors, manage themſelves with much more Diſcretion. For the reſt, who have not had the ſame Advantage, they do not ſhew the leaſt Complaiſance to one another, unleſs it be upon the ſcore of Intereſt, when they are very ready with their Caps.

This occaſions frequent Quarrels among them, ſo that even in the open Streets, you may hear them Rail at and Abuſe one another, like Fiſh-Women, and that with ſuch Animoſity in outward Appearance, that a Stranger would think it impoſſible they could part without Fighting. They have one good Quality, which is, that they ſeldom or never ſwear, blaſpheme, or curſe in their Anger; but on the other hand, they uſe the moſt horrible and reviling Expreſſions, accuſing one another of *Sodomy*, *Buggery*, and all other enormous Crimes they can think of, and that very often, without any reſpect of Perſons, nay, even betwixt Parents and Children. The Government being ſenſible of the ill conſequences of theſe Inſolences, uſed to ſend the Strelitzes and Sergeants about to ſurpriſe ſome of theſe Offenders, but the Evil was found ſo deeply and univerſally root-

rooted, that in a ſhort time, they would have wanted hands to execute the Puniſhments, which was Whipping. So, that for the Security of Perſons of Quality, it was Ordered, That if any one of them ſhould be thus affronted, the Offender to be obliged to pay a Fine (which they call *Biſceſtia*, and at the moſt amounts to 500 *l.* Sterl.) according to the reſpective Quality of the Perſons injur'd. And the better to keep in Awe thoſe that had little or nothing to loſe, ſuch, as were incapable to pay the Fine, were to be put into their Adverſary's hands, who either might make them their Slaves, or elſe have them ſeverely whipt by the Executioner, whoſe place is, (to mention it here by the by) Herditary; ſo, that the Sons ſerve their Apprenticeſhip in their Father's Houſe. Notwithſtanding all theſe Precautions, this Fine is frequently paid, even among People of very good Faſhion, and Gentlemen, who do not forbear, upon the leaſt Difference to call one another Sons of Whores, Dogs, *&c.* which however is generally made up over a large Cup of Aqua Vitæ, for they ſeldom come to Fighting, or if they do, when their Spirits are exalted by the Strength of the Liquor, it is done with their Fiſts, or Switches, or a Cudgel, or perhaps by ſoundly kicking one another about the Belly, for in the heighth of their Rage, they are ſure to aim at the Codpiece; this being the utmoſt extent of their Bravery in private Quarrels. For, a Man may live a conſiderable time in *Muſcovy*, and not hear as much as mentioned a Dewel with Sword or Piſtol, fought by *Muſcovites*, as it is practiſed in other Parts of *Europe*, they, as it ſeems, not looking upon Bravery and Courage to depend from theſe Weapons. 'Tis true, Perſons of great Quality, to diſtinguiſh themſelves from the reſt, commonly fight on Horſe-back, but their Weapon is a good Whip, which decides the Difference without Bloodſhed.

They

They were formerly ſo fond of Ignorance, that for any one to apply himſelf to the Study of any Art, Science, or foreign Language, much more to enquire into the State of Affairs of other Countreys, or Diſcourſe of it, was look'd upon as a great Crime. But matters are extreamly alter'd as to this Point, of late Years, by the Encouragement given by his preſent Czariſh Majeſty to the Nobility, to make themſelves acquainted with foreign Countreys and Languages, and ſeveral uſeful Arts and Sciences, eſpecially the *Mathematicks*, in which they were ſo groſſly ignorant before, that they look'd upon its Effects no otherwiſe than Witchcraft. It is queſtionleſs owing to this generous Care of the preſent Czar, that *Latin* and *Greek* Schools have been erected in the City of *Muſco*; and that ſome of the *Boyars* among other Languages are well verſed in the firſt of theſe two, which will without queſtion, in proceſs of time, conduce not a little towards the Reformation of ſuch Abuſes as have been hitherto in vogue in *Muſcovy*, of which we ſhall have occaſion to ſpeak more hereafter, before the concluſion of this Treatiſe.

The moſt familiar Vice the *Muſcovites* are charged with, by Foreigners is Drunkenneſs, tho' moſt of the other Countreys in *Europe*, eſpecially the Northern parts are infected with, as well as *Muſcovy*. It muſt be confeſs'd, that it is no where more univerſal, than among the *Ruſſians*, when the Clergy as well as the Laity, the Women as well as the Men, young and old, of what Quality or Degree ſoever, have their ſhare in it. *Tzarkowino* (for ſo they term their *Aqua Vitæ*) is the firſt welcom they give to their Gueſts, even among People of the beſt Quality, whether Men or Women, which goes merrily round, before, at, and after Meals; Wine being a Liquor too weak for their Stomachs. The Ladies of Quality themſelves, at their *Poctivats*, or great Entertainments, make themſelves ſo heartily merry with it, that they are ſenſible of it the next day. It is for this reaſon, the Lady of the Feaſt, ſends

Drunkenneſs.

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the next day, one of her Gentlemen to Compliment her Gueſts, to enquire after their Healths, and how their Ladiſhips got home, and how they reſted; The general Anſwer the Lady ſends is; *I give your Lady a thouſand Thanks for her good Cheer, indeed it made me ſo merry, that I ſcarce remember how I got home.* But to ſpeak without Partiality, the *Muſcovites* are not the only People in the World, which are intoxicated by the force of ſtrong Liquor, the very ſame is practiſed in *Germany*, where the Maſter or the Miſtreſs of the Feaſt, as well as the Gueſts do not think the Entertainment compleat, if they go home without Staggering. And as to what concerns the *Muſcovian* Ladies, it is poſſible their merry Meetings may meet with a favourable Conſtruction from ſuch of our Ladies, as prefer the Charms of Diſtill'd Waters, before Wine. Beſides, that the fair Sex in *Muſcovy*, have a ſtrong Plea to Alledge in their own Defence: For as much as the great Quantity of Fiſh they eat on their Faſt-days, which make up above half the Year, requires certain Digeſtives to attenuate the Viſcoſity of this Dyet; and, that, the merry Cup makes them, in ſome meaſure an Amends for the ſolitary Life they lead at Home, under the moſt rigid Diſcipline of their Hurbands, of which, we ſhall have occaſion to ſpeak more hereafter. On the other hand, it is moſt certain, that the meaner Sort of People commit intolerable exceſſes in this kind; for they will drink not only till they can neither ſtand nor go, but oftentimes till they die upon the Spot. To ſpend every *Copee* (or Penny) they have, in a Tippling-Houſe, is a common thing here; and thus far they may perhaps be match'd as well in this Kingdom, as ſome others in *Europe*; but nothing is more frequent in *Muſcovy*, among the vulgar Sort, than to come away without their Cloaths, nay, it often happens, that if they come away with their Waſtcoats on, and meet one of their drunken Companions by the way, they return, and ſend thus, Stockins, Waſtecoat, Shirts and Drawers, after the reſt, and re-

turn

turn home like *Adamites*. It is eaſie to be imagined, that there is no Miſchief ſo great, no Vice ſo abominable, but what is committed by theſe Drunkards, who, even when ſober, very ſeldom act according to the dictates of Reaſon. Hence it is, that ſo many Murthers are committed in the Streets of the City of *Muſco*, ſo that it is unſafe to go alone, or unarm'd in the Night-time, there being ſometimes fifteen dead Bodies to be ſeen together in the Court of *Semskay*, a place where they are expoſed, that their Friends and Kindred may take care for their Burial. If no body owns them, they are thrown ſome where or another in a Ditch. From hence alſo proceed theſe frequent Irregularities, Diſorders and Exceſſes in Debaucheries, even to ſin againſt the Courſe of Nature, not only with Men, but alſo with Beaſts. The Women of the meaner Sort, tho' otherwiſe kept under a very ſtrict Diſcipline, will often find out their Husbands at the Tippling-Houſe, and drink with them to that Exceſs, till they can neither ſtand nor go, and are obliged to lay down among them at the Tippling-Houſe. Several of the Great Dukes have attempted to put a ſtop to this Evil, by ordering ſuch Publick-houſes as were allow'd of by their Authority, to ſell their Liquor only by certain Meaſures at a time; but this prov'd ineffectual, the Neighbours meeting by turns at their own Houſes, where they play'd the ſame Game, they were uſed to, at the Tippling-Houſes.

Formerly Tobacco was as extravagantly taken, as the *Aqua Vitæ*, and was the Occaſion of frequent Miſchiefs; foraſmuch as not only the poorer Sort, would rather lay out their Money upon Tobacco than Bread, but alſo, when drunk, did ſet their Houſes on Fire through their Negligence. Beſides (which made the Patriarch take a particular Diſguſt at it) they uſed to appear before their Images with their ſtinking and infectious Breath; all which obliged the Great Duke, abſolutely to forbid both the Uſe and Sale of Tobacco, in the

Tobacco forbidden.

Year 1634, under very rigorous Puniſhments; to wit: For the Tranſgreſſors to have their Noſtrils ſlit, or elſe to be ſeverely whipt. Nevertheleſs, it is of late Years more frequently uſed, than ever it was before ſince the time of the Edict, the Search being not now ſo ſtrict againſt the Takers, nor the Puniſhment ſo rigorouſly executed. Foreigners having the Liberty to uſe it, makes the *Muſcovites* often venture upon it in their Company; they being ſo eager of Tobacco, that the moſt ordinary Sort, which formerly coſt not above 9 or 10 Pence *per* Pound in *England*, they will buy at the rate of fourteen or fifteen Shillings; and, if they want Money, they will truck their Cloaths for it, to the very Shirt. They take it after a moſt beaſtly manner, inſtead of Pipes, they have an Engine made of a Cows-horn, in the middle of which, there is a Hole, where they place the Veſſel that holds the Tobacco. The Veſſel is commonly made of Wood, pretty wide, and indifferently deep; which, when they have fill'd with Tobacco, they put Water into the Horn to temper the Smoak. They commonly light their Pipe with a Firebrand, ſucking the Smoak through the Horn with ſo much Greedineſs, that they empty the Pipe at two or three Sucks; when they whiff it out of the Mouth, their riſes ſuch a Cloud, that it hides both their Faces and the Standers by. Being debarr'd from the conſtant uſe of it, they fall down drunk, and inſenſible immediately after, for half a quarter of an Hour, when the Tobacco having had its Operation, they lep up in an inſtant, more brisk and lively than before, when their firſt Diſcourſe commonly tends to the praiſe of Tobacco, and eſpecially of its noble Quality in purging the Head.

The Muſcovite, are hardy and reſolute.

For the reſt, the *Muſcovites* are from their Infancy inur'd to all ſorts of Hardſhip, their Children being ſeldom ſuckled above two or three Months; and this with the coldneſs of their Climate, and their ſparing Diet, makes them very fit to endure the Fatigues of War, being eſpecially very reſolute in defend-

defending of Places; which they will maintain to the utmoſt extremity; I will only alledge here for an Inſtance, the Siege of *Noteburgh*, where the Garriſon was reduc'd to two Men, before they would hearken to a Capitulation; this happen'd in the Year 1579, when the *Poles* had beſieged the Caſtle of *Svikols*, fortified after the *Ruſſian* Faſhion, with wooden Fortifications, as they were giving the Aſſault, had ſet it on Fire; yet the *Muſcovites* made good the Breach, and were ſeen to maintain their Ground, when their Cloaths were on fire. Another example of their Reſolution may be given in the Siege of the Abby of *Pædis* in *Livonia*, where they were reduced to ſuch Extremity for want of Proviſions, before they would Capitulate, that they were no longer able to ſtand upon their Legs, or to be upon their Duty, and were not able to meet the *Swedes* at the Gate, when they took Poſſeſſion of the Place. It muſt be confeſs'd, that they have ſeldom had any great Advantage againſt the *Poles* or *Swedes* in the Field, but the moſt underſtanding in Martial Affairs have attributed it more to the defect of their Officers, than the Courage of the Soldiers; the firſt being not to be compared to the *Poles* and *Swedes*, neither for Experience or Conduct; as it happen'd at the Siege of *Smolensko*, where the *Muſcovites* received that Diſgrace, if not by the Treachery, at leaſt by the ill Conduct of their Generals. It has, queſtionleſs, been for this Reaſon, That the Czars of *Muſcovy*, have for a conſiderable time paſt, and do to this day employ abundance of foreign Officers in their Armies; and, it is very probable, that, ſince a great number of the *Coſacks* have embraced the Protection of the Czar of *Muſcovy*, they may prove more formidable in Battles than they have done hitherto They are very good at keeping Secrets, eſpecially in what relates to their own Affairs, or the Publick, in which reſpect they are ſo over-jealous, that they will ſcarce allow any Stranger to caſt his Eyes upon any Strong-hold, tho' of very ſmall conſequence,

Good Soldiers in Garriſon.

and ſcarce worth taking notice of; much leſs, that they ſhould be eaſie in informing them in any thing, tho' of never ſo little moment, which makes it very difficult for Strangers to be truly informed of the Conſtitution of their Country, unleſs it be by a very long Converſation. It is upon this ſcore, that all Strangers at their firſt arrival in the City of *Muſco*, except ſuch as bear a publick Character, are obliged to paſs their Examination in the *Chancery*, in the preſence of ſeveral Regiſters, who after having asked them as many Queſtions as they think convenient, put down in Writing their Depoſitions. The *Muſcovites* are reckoned to be great Gamesters at Cheſs, as any are in the World, and many among them will take now and then a Turn at Dice. They are of late Years, become very induſtrious in their way of Trading, queſtionleſs, by their frequent Commerce with the *Chineſes* and *Dutch*, the laſt of which they ſtrive to imitate, not only in this, but ſeveral other Matters, the *Muſcovites* being more ingenious at imitating, than inventing.

Of their Cuſtoms.

The Women in *Muſcovy* have an extraordinary Reſpect for their Husbands; they live exceedingly retir'd, and very ſeldom appear in Publick. Virgins, if they be of any Quality, live under as much if not more Reſtraint than the Women; for beſides that they are very ſeldom allow'd to go abroad, when they do, they are always covered with a Veil, to prevent their being ſeen; ſo that many times they marry here before they have as much as look'd upon one another. Both their Women and Maids, if they be of any Quality, being not educated to any thing of Houſwifry, and making or receiving few Viſits, lead a very idle Life; having no other Employment, but perhaps a little Embroidery of Silk upon a Handkerchief of white Taffeta, or a Purſe, or ſome ſuch like thing. For the reſt their Diverſion is to have Ropes faſtned to ſwing in, or elſe they lay a long Plank over a Block, and mounting one at one end and another at the other, they toſs themſelves up and down by a very violent Motion.

Motion. They have alſo publick Engines to ſwing in, not unlike to thoſe uſed by the Boys and Girls in *Moor-fields* and *Bartholomew*-Fair, ſo contriv'd as that four can ſit at an equal diſtance, and ſo ſwing continually by the Counterpoiſe they give one another; ſo that while ſome ſwing up pretty high in the Air, the others fall ſucceſſively near as low as the Ground, till they are tir'd with the Sport: This is done in the open Streets, where certain Boys keep theſe Swingers for that purpoſe, and have two, three, or four Pence for ſuch a merry Bout. The Young Men at their Feſtivals, for their Paſs-time, play at Fiſty-cuffs or Cudgels; ſome exerciſe themſelves in Wreſtling, and in the Winter, with Scates upon the Ice, as they do in *Holland*. Fornication is look'd upon among them as a ſlender Treſpaſs; and though they don't permit Publick Stews, yet they are not very backward in doing one another a Kindneſs, eſpecially when they are Fluſh'd with good Liquor. They don't count it Adultery, for married People to have ſecret Converſations with one another in the ſame manner as we do in theſe Parts; Adultery is not committed here, unleſs a Man marry another Man's Wife; all the reſt comes within the Compaſs of bare Fornication; with this Difference however, that if a married Man be taken in it, he is puniſhed with ſome Days Impriſonment, or perhaps to live for ſome Days upon Bread and Water, or ſometimes alſo with a Whipping; where, by the by, it is to be obſerved, that Whipping is not accounted ſo ſcandalous in *Muſcovy* as in other Parts of *Europe*, Perſons of the beſt Quality having been ſometimes ſo unfortunate here as not to eſcape the Laſh. But if the Wife chances to be convinced of a Miſcarriage of this Nature, ſhe does not come off at ſo cheap a rate; for beſides a good ſound Cudgelling or Whipping, which ſhe is ſure to receive very bountifully from her Husband, ſhe is ſhav'd and put into a Monaſtery, unleſs the Husband be pleas'd to pardon the Fault.

Their Musick. They are great Admirers of Vocal Musick, for Instrumental Musick, they have little or none, unless it be Bagpipes, and what belongs to their Warlike Musick; to the first they bring up their Children with great Diligence and Severity in Schools erected for that purpose; Their Notes are as different from ours as their Characters of the Alphabet, and in all probability are borrow'd either from the *Greeks* or *Sclavonians*. Their Gamut has but small Variety, and instead of our *Fa, sol, la,* they sing *Ga, ga, ge,* Their Cadences and Closes are unexpected, and, as it were, upon the surprise; and indeed, in the main, not in any way approaching to that Perfection which is in most other Countries of *Europe*. As for their Warlike Musick they have Kettle-Drums and Trumpets for their Cavalry, but the first don't sound so well as ours do, and as for their Trumpeters, they are but very indifferent Artists, and have not been very many Years in use in *Muscovy*. But their Hautboys which the Infantry make use of in the Wars, are very passable. In their Hunting they use Brass Bugles, which make a hideous Noise. Their Beggars all beg singing with a very strenuous Voice. The better Sort don't much esteem Dancing, as believing it unbecoming of their Gravity: But those that apply themselves to it, rather dance for the Diversion of others than to please themselves. They use strange Distortions with their Hands, and Shoulders, but especially their Back-sides, and hopping upright with their Feet, scarce move from the Place. The *Muscovites* exercise the Venereal Act with a great deal of Gravity and Circumspection; for they will never have to do with a Woman, unless they first take off the little Cross which is hang'd about her Neck when she is Christned; and they are so considerate in their Love-Passion, as first to cover the Images of their Saints, if there be any in the Room. For the rest, their chief Penance for Trespasses of this Nature is Bathing, which they also make use of, not only at other times, but especially at their Marriages,

after

after their first Coition. All *Muscovites*, of what Degree or Condition soever, sleep after Dinner, so that about Noon the Shops are shut up, and there is no more speaking with any Body than if it were about Midnight. Both Bathing and Sleeping after Dinner is so general a Custom in *Muscovy*, that *Demetrius*, who personated the Son of the Czar *John Basilowitz*, was first suspected to be an Impostor and stranger, because he never bathed himself, nor slept after Dinner, as we shall shew hereafter.

Their Stoves, or Bathing-places, are close Places with Furnaces, which they heat exceedingly, and for the better Excitation of Vapours, frequently cast cold Water upon this Stove. There are Benches all round about at some Distance one above another, differing in degrees of Heat, which are chosen by every one according to his own Conveniency. Upon one of these Benches they lay themselves at full length, stark naked, and after they have sweat as long as they think it convenient by the Help of these hot Vapours, they are well wash'd with warm Water, and well rubb'd with Handfuls of Herbs. After which they often take a Dram of *Aqua vitæ*, and so go their ways. But what is most admirable, is, that when they find the Heat too intense, both Men and Women will run out of the Stoves stark naked, either straitways into cold Water, or cause it to be pour'd upon them, nay, in the Winter, they will wallow in the Snow. There is scarce a Town or considerable Village in *Muscovy* which has not some of them; People of Quality have their private ones; and those of the *Germans* that live in *Muscovy* out-do the rest, both in Neatness and Conveniency; tho' a Man bathes in them, a Servant Maid, only in her Smock, rubs, washes, and wipes him, and so after some Refreshment of Wine, a Toast and Nutmeg, Citron Peel, *&c.* he goes to Bed: But, besides this, there are a great Number of Publick Bathing-places every where. These are often so carelessly built, that it is easie to look out of one Room into the o-

Their Bathing-places

ther thro' the Diſtance of the Boards that part them, which they look upon here as a Matter of no great Conſequence, though either Sex has nothing elſe to hide their privy Parts but a Handful of Herbs moiſtned in Water, which a great many don't think it worth their while to make uſe of, being not very ſhy to be ſeen by Men, when they are going out to cool themſelves in cold Water, both Sexes commonly going out and in at one and the ſame Door to their Bathing-rooms. Theſe Baths are the univerſal Remedies of the *Muſcovites*, not only for cleanſing their Bodies, but alſo for the Preſervation of their Health, which being thus from their Infancy inur'd to the greateſt Extremities of Heat and Cold, makes them to be of a very ſtrong and healthy Conſtitution, and for the generality long liv'd, and very ſeldom troubled with any Diſtempers; which if they are, their *Panacea* is a hearty Draught of the beſt *Aqua vitæ* fortified with Garlick, and ſometimes Pepper, tho' it be in a very high Fever, they not knowing of any other Evacuation but what is wrought thro' the Pores of the Body. Thus they live, for the moſt part, without Phyſicians, and many of them without Diſeaſes; yet, ſince the laſt Wars with the *Poles*, they have alſo made a very intimate Acquaintance with the Venereal Diſeaſe, which, in ſo cold a Climate as theirs, ſticks very cloſe to them; eſpecially, ſince it may rationally be believ'd that Phyſick does not appear here in its utmoſt Perfection; tho' it be undeniable, that Phyſick and Phyſicians have, for many Years paſt been highly eſteem'd by the Czar and the Nobility.

Their Way of Saluting is by putting off their Caps; and if they intend to pay a more than ordinary Reverence, they decline their Head very low towards the Ground, without moving their Feet. The Women uſe the ſame Way of Saluting, only that they bow very ſlowly, letting their Hands hang down by their Sides and never touch their Bonnets. When a *Muſcovite* intends to ſhew the greateſt

greateſt piece of Civility he is capable of to a Stranger, he brings to him his Wife attir'd in her beſt Apparel, to ſalute her with a Kiſs. Your ordinary Citizens, or Peaſants, when they appear before their Magiſtrates or the Nobility, bow to the very Ground, proſtrating themſelves and beating their Foreheads to the Ground; The ſame Reverence is paid to the Czar, even by the greateſt Men in the Kingdom. This extraordinary Reſpect paid by the Commonalty to the Nobles makes them appear ſo extreamly haughty and jealous of their Authority, that Strangers, tho' of the firſt Quality, rarely meet with that Civility they might reaſonably claim according to their reſpective Stations, unleſs it be from ſome who are acquainted with the Cuſtoms of Foreign Countries.

They begin their Day at the riſing of the Sun, and end it at the ſetting; ſo that their Night begins as ſoon as the Sun is down, and ends when it riſes. Their Year they begin on the firſt of *September*, becauſe they uſe no other Epoche than from the Creation of the World, which they ſuppoſe was in Autumn. And whereas we account from the Creation of the World to the Nativity of Chriſt Three thouſand, Nine hundred, and Sixty nine Years; they following the Footſteps of the *Greeks*, reckon Five thouſand, Five hundred, and Eight. So that in the Year 1697, they reckon in *Muſcovy* 7209 Years from the Creation of the World, whilſt we account but 5720. They ſolemnize their New-year's Day with great Proceſſions in all the conſiderable Towns of *Muſcovy*.

Their manner of Travelling is extreamly commodious, eſpecially in the Winter, when their Sleds glide away on the ſurface of the Ice or Snow in a flat Country, with incredible Swiftneſs, and very little Inconveniency to the Horſes, ſo that they will travel 50 or 60 Miles a day. Theſe Sleds are made of the Bark of the Linden-tree, fitted to the length and breadth of a Man; they line them with ſome thick Felt, and when a Man is laid in them

them along, he is covered and wrapt up over Head and Ears in good Furs: The Carter runs, for the moſt part, by the Sled, to warm himſelf, and ſometimes ſits at the Feet of the Perſon that rides in the Sleds, where he is ſure to comfort himſelf with a Drachm of the Bottle. Theſe Sleds being very low built, if they happen to over-turn, are not very dangerous. The Ladies Sleds, being covered on all ſides, in the Faſhion of a Coach, are much higher and heavier, and therefore more dangerous. Whilſt they travel thus, the Time is paſt away, for the moſt part, with Sleeping, the eaſie and inſenſible motion favouring the Repoſe of the Traveller. When they happen to paſs through Deſarts and great Foreſts, where they are obliged to remain all Night in the open Air, they kindle a great Fire, and round about it range their Sleds; ſo, that being well clos'd up on all ſides, and covered all over with Furs, they ſleep more commodiouſly, than in a Country Cottage, where Men and Beaſts being all together lodged in one Room, greatly diſturb a Man's reſt. In the Summer they travel either by Water upon the Rivers, wherewith this Country is ſtor'd every where, or elſe by Land, on Horſeback, by Coach or Waggon, the Roads in *Muſcovy*, being very broad, beautiful and eaſie for Travelling. By Water they make uſe of certain little Boats, made all of one Piece, of the Trunk of a Tree made hollow, in which they ſtand upright, and row over the Lakes and Rivers. Theſe Boats being very light, a Man goes a great way in them in a little time; but they have this Inonvenience, that if not exactly counterpoiz'd, they ſoon turn over. They have alſo certain Floating Bridges, made of pieces of Firr joyn'd together, which bear themſelves up upon the Water. The greateſt inconveniency in Travelling here is, that in the Country there are no Inns or Houſes of Entertainment for Travellers, ſo that they are obliged to carry along with them what Proviſions and other Neceſſaries they ſtand in need of. Beſides that, the violent

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Heat in the Summer, and the prodigious quantities of Flyes, are very troubleſome, and interrupt the Pleaſure which a Stranger elſe might take in the Beauty and Variety of their Foreſts, Brooks and Lakes.

Marriages is accounted honourable among them, and Polygamy forbidden. They may Marry twice, but to do it the third Time, is accounted Scandalous and Immoral. They are very Superſtitious in obſerving the degrees of Conſanguinity, and ſeldom Marry thoſe that are any wiſe near to them by Kindred or Alliance. Two Brothers are not permitted to Marry two Siſters, neither are God-fathers and God-mothers to the ſame Perſon, to inter-marry. There is no ſuch thing as Wooing here betwixt the young Couple, Gallantry and Courtſhip the Preliminaries of Love, which inſenſibly inſinuate into the Mind, and captivate our Hearts, are look'd upon here as Chymera's, Marriage being conſidered as a neceſſary Evil. Young Men and Maids are not ſuffered to ſee, much leſs to have any Converſation with one another, ſo, as to talk of Marriage, or to be able to make the leaſt Promiſe by Word or Writing. It is tranſacted by way of Brokeridge, ſo that it is no difficult Matter to put a Counterfeit upon the Bridegroom, provided the Parents do but conſent to it; in the ſame manner, as *Laban* put the Bleer-ey'd *Leah* upon *Jacob*, inſtead of the Beautiful *Rebeckah*, which is frequently practiſed in *Muſcovy*. Their general way of Proceeding is thus: If any one have a Marriageable Daughter, whom he is willing to beſtow upon a certain young Man he approves of, he either by himſelf, or his Broker, declares his Mind to the young Man's Parents, or for want of them, to one of the next Kindred. If the Match be accepted of, two or three Women, deputed by him that is to be the Bridegroom, are permitted to take a full view of the future Bride, ſtark naked, to ſee whether ſhe has any Defect; after which, their Friends on both ſides treat of, and Con-

Their Marriages.

Conclude the Marriage, the intended Couple not being allow'd to ſee one another, till they meet in their Bed-Chamber, after Marriage.

Marriage Ceremonies When a Marriage is concluded betwixt Perſons of Quality, there are two Women appointed, one on the Bridegroom's, the other on the Brides ſide, (they call them *Suacha*'s) whoſe buſineſs is jointly to take Care for the Nuptials. The firſt buſineſs of her that is appointed on the Brides ſide, is to prepare the Nuptial-Bed. She, attended by a great many other Servants, who carry all Things neceſſary for the Bed and Chamber, goes on the Wedding-Day to the Bridegroom's Houſe, where the Bed is made upon forty Sheaves of Rye, compaſſed about with ſeveral Barrels full of Wheat, Barley and Oats. The ſame Evening the Bridegroom, accompanied by his Kindred, goes on Horſeback, with the Prieſt before him, to the Brides Houſe, where being met at the Door, and received by all her Friends, they are all invited to ſit down at a Table, with three Diſhes of Meat upon it. Whilſt the Bridegroom is buſie in receiving the Compliments of the Brides Friends, a young Lad gets into his Place at the Table, from whom the Bridegroom is forced to purchaſe the Place by ſome Preſents; when he has taken his Place, the Bride is brought into the Room, moſt richly Clad, but Veil'd, and ſeated by the Bridegroom, but ſeparated by a large Piece of Crimſon Taffeta, held up betwixt them by two young Lads. This done, the Brides *Suacha* paints her, tyes up her Hair in two Knots, puts the Crown on her Head, and dreſſes her like a Married Woman. Whilſt the other *Suacha* is buſied in Painting the Bridegroom, the Women ſing ſeveral fooliſh Songs. After that, two young Lads in very rich Apparel, bring into the Room on behalf of the Bridegroom, a very large Cheeſe and ſome Loaves; the like being done on the Brides part, the Prieſt bleſſes them all, and ſends them to Church. As they are ready to go to Church, there is a Silver Baſin put upon the Table,

fill'd

fill'd with little pieces of Sattin and Taffeta, little pieces of Silver, Hops, Barley and Oats, all mix'd together. The Brides Face being covered again, the *Suacha* takes certain Handfuls out of the Baſin, which ſhe caſts among the Company, who in the mean while ſing a Song, and pick up what they find upon the Ground.

When they come to Church, the young Couple ſtanding upon a piece of Taffeta, receive the Benediction from the Prieſt, which is performed by holding Images over their Heads. The Prieſt takes the Bridegroom by the Right, and the Bride by the left Hand at the ſame time, asking them three times conſecutively, *Whether they are both ſides willing and content to Marry, and to Love one another?* After they have both anſwered, Yes, all the Company join Hands, and the Prieſt begins to ſing the firſt Verſe of the 128 *Pſalm*, the Company ſinging the next, and ſo continue to ſing by Turns to the End of the *Pſalm*, the Company dancing all this while. The *Pſalm* being ended, the Prieſt puts a Garland of Rhue upon their Heads; but if a Widow, or a Widower, about the Shoulders, ſaying, *Increaſe and multiply*, and Conſummating the Marriage with theſe Words: *Whom God has join'd, let no Man ſeparate.* In the mean while, thoſe that are preſent, lighting each of them a Wax-Candle, fill the Prieſt a Glaſs with Red Wine, which he takes off, and the Married Couple having pledg'd him, by drinking it off, each of them, three times; the Bridegroom throws down the Glaſs, and both of them treading it to pieces under their Feet, pronounce theſe Words: *May they thus fall at our Feet, and be trod to pieces, who ſhall go about to ſow Diviſion or Diſcontent between us.* Then the Women there preſent, caſt ſome Flax-ſeed and Hemp-ſeed at the young Couple, wiſhing them much Joy and Proſperity, and pulling the Bride by her Robe (as if they would pull her away from her Husband) but ſhe keeps very cloſe to him, and renders their Endeavours fruitleſs; Then, by the Light of ſe-

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veral Torches or Wax-Candles, they all return to the Bridegroom's Houſe, where the Wedding is kept: No ſooner are they entred the Houſe, but the Bridegroom and the Gueſts, ſit down at a Table ready furniſh'd with all ſorts of Meat; but the Women carry the Bride up ſtrait-ways to her Chamber, where having pull'd off her Cloaths, ſhe is put to Bed immediately. This done, the Bridegroom is call'd away from the Table, and conducted by ſix or eight young Lads with Torches (which they ſtick into the Barrels of Wheat or Barley) into the Chamber. As ſoon as the Bride perceives the Bridegroom to approach, ſhe goes out of Bed, only with her Night-Gown on, meets and receives him with a very ſubmiſſive Reverence, with a low Inclination of the Head; in the mean while, that the new Husband takes this Opportunity to gaze at her, this being commonly the firſt time that he ſees her Face. Thus they ſit down together, like Man and Wife (for it is to be conſidered, they are not much addicted to Compliment) and among other Diſhes, a roaſted Fowl is ſerved up, which the Bridegroom pulls aſunder, caſting over his Shoulders that Part which firſt comes off, whether Leg or Wing, the reſt they eat; and, all being withdrawn (unleſs it be one old Female Servant, that keeps Watch at the Chamber-door) to work they go, without any further Preamble, while their Kindred and Friends are buſie in certain Charms, which they believe to be of very great Conſequence, either for fortifying the Codpiece, or at leaſt in defending it from Witchcraft, which they are ſorely afraid of (eſpecially People of Quality) the Nuns here being accounted very dextrous both in tying and unravelling the Codpiece Point: The old Female that ſtands Centry at the Door, asks ſome time after, whether the Battle be won; and as ſoon as the Bridegroom anſwers, that it is, ſhe gives the Signal to the Trumpets, who make an excellent Noi[se], which continues, till the Stoves can be got ready, where the new Married Couple bathe them-

themſelves, but apart. Here they are waſh'd with Water, Hydromel and Wine, and the Bride ſends the Bridegroom a fine Shirt, embroidered at the Neck and Wriſts, and a rich Habit. The two next Days are ſpent in Entertainments, and all ſorts of Divertiſements, but eſpecially in Drinking, where the Ladies ſometimes improve the Opportunity of their Husbands being drunk, to carry on an Intrigues this being the only Convenient time to make their Advantage of, inſpite of all the Rigour of their jealous Husbands.

Thoſe of leſs Quality are Married with leſs Ceremony. The Night before the Wedding, the young Man ſends to his intended Bride ſome Cloaths, a Cabinet with ſome Jewels, a Comb, and a Looking-Glaſs. The next Day the Prieſt is ſent for, who comes with a Silver Croſs, and haveing given his Benediction to the whole Company, the young Couple are ſet at the Table with a piece of Taffeta between them; but whilſt the *Swacha* dreſſes the Brides Head, a Looking-Glaſs is brought, and the young Couple joining their Cheeks, look, and ſmile upon one another in theGlaſs; in the mean while, Hops are caſt upon them, and ſo they are led to Church, where the Ceremonies are the ſame as we have mentioned before. The Bridegroom is led home by young Lads, and the Bride by ſome grave Matrons and the *Swacha*, the Prieſt leading the Van with his Croſs; at home they are received by a Quire of Boys and Girls, ſinging *Epithalamiums* or Nuptial Songs, but of the coarſeſt ſort of Bawdry; and being afterwards conducted to their Nuptial Bed, the *Swacha* is very careful in exhorting the Bride to be *Debonair* and *Buxom*, and the Bridegroom not to deceive the Bride in her Expectation; In the Interim, ſhe ſtands at the Chamber-Door, in expectation when the buſineſs is over; which being done, ſhe carries the Tokens of Virginity, with a great deal of Joy to her Parents, and the next day or two are ſpent in Feaſting and other Jollities, which the Bridegroom endeavours to recover

cover his loſt Spirits out of the *Aqua Vitæ* Cup, and the Bride appears very chearful among her new Friends, this being commonly the laſt Day of Mirth for the poor Woman, unleſs what happy Minutes ſhe can get by Stealth, at her Husband's drunken Hours. To ſpeak without Partiality, *Muſcovy* may well be called the Purgatory of the Women, they being kept under ſo rigorous a Diſcipline by their Husbands, that in ſome Places Slaves be treated with much leſs Severity: For, it is not ſufficient, that by their Eccleſiaſtical Conſtitutions they are debarr'd from Venery two Days in a Week, *viz. Mondays* and *Wedneſdays*, beſides, in Lent, and ſome other Faſtings, which make up near Eight Months in the Year; but Abſtinency from their Wives and *Aqua vitæ* is the chief Penance laid upon the *Muſcovite* Husbands by their Prieſts; ſo that the Wife bearing the ſame Share with her Husband for his Treſpaſſes, labours under ſuch Hardſhips as would ſeem intolerable in other Countries. If a married Woman happens to grant a Friend in a Corner Kindneſs, ſhe is ſure, beſides the Houſe-Diſcipline, to be ſent into a Monaſtery, where ſhe is to ſtay all her Life-time. The worſt of it is, that this Severity often furniſhes a Husband, with a Pretence upon the leaſt Surmiſe, to rid himſelf of his Wife, by ſuborning of Witneſſes, a thing frequently practis'd in thoſe Parts. If a married Woman happen to have no Children by her Husband, he has the Liberty of Perſwading, and if that be not prevailing enough, of Cudgelling her into a Monaſtery, where ſhe muſt tarry all her Life-time, for what, perhaps, was none of her Fault, but the Husbands, who has the Liberty of marrying again in ſix Weeks. But this is not all, if the Husband is taken with a Fit of Devotion (whether real or pretended, it matters not) of leaving his Wife for God's ſake, as they term it, which is as much in plain *Engliſh*, when a Man is tir'd of his Wife, and maintaining his Family, he has the Liberty, of going into a Monaſtery, with-

without his Wifes Conſent, or making any Proviſion for his Children; where he has a proſpect of becoming, perhaps, from a Mechanick, a Prieſt, if his Wife marry again; this being the only Amends the Wife has to make her ſelf, if that may be accounted an Amends, when they are forced to leap (according to the old Proverb) *Out of the Frying-pan into the Fire*; for whenever they Marry again, they are ſure to meet with the *Muſcovian* Houſe-Diſcipline, which is the Cudgel and the Whip. It is ſo general a Cuſtom in *Muſcovy*, for a Husband to chaſtiſe his Wife with the Whip, that the Outcry's of a Woman upon ſuch an Occaſion, are no more regarded, than we do a Correction given to Children. They often uſed to tye them up, ſtark naked, by the Hair of the Head, and ſo to whip them as long as they were able; Nay, there have not been wanting Examples of Husband's whipping their Wives to Death, upon Suſpicion of Adultery, without as much as being call'd to an Account for it, they pretending to be exempt from Puniſhment on the account of killing a Wife or Slave, if it happen upon Correction. This barbarous Cuſtom has of late Years, however, been much alter'd, if not quite aboliſhed, among People of Faſhion, by the prudent Care of the Parents, who now a-days, to mitigate at leaſt the Slavery of their Daughters, oblige their Husbands in their Jointures, under conſiderable Forfeitures, to find them with Cloaths, ſuitable to their Qualities, to feed them with good wholeſom Meat, and Drink, to uſe them kindly without Whipping, Striking or Kicking; but theſe Contracts, as all others, are ſometimes kept, ſometimes broken, the General Cuſtom being a ſtrong Plea on the Huſband's ſide; the beſt Comfort the poor Women have, is that their Neighbours and Friends receive the ſame Treatment. I know it has been alledged in behalf of the *Muſcovian* Houſe-Diſcipline, that the Women here have very lewd Tongues, will drink a merry Cup of ſtrong Liquor, and upon an Occa-

ſion not refuſe a Kindneſs to a Friend; but grant this to be true, if the *Muſcovites*, according to the laudable Examples of other Nations of *Europe*, would give their Children of both Sexes a more generous Education, the Husbands would ſhew better Example and more Complaiſance to their Wives; theſe Means would prove, without all queſtion, more effectual than all their Whips and Cudgels.

Their Oeconomy. As to what concerns their Oeconomy and the Affairs of their Houſes in general, it muſt be confeſſed, that it bears not the leaſt compariſon with what is uſual in theſe Parts; for the inferior Sort live in wooden Houſes, very low, and meanly built, their Houſhold Stuff conſiſting commonly in two or three Pots, and a few wooden or earthen Diſhes. Some of the richer Sort make uſe of Pewter, but what they have of it is very ill kept, as is moſt of their other Furniture, the *Muſcovites* not making the leaſt account of Cleanlineſs; and as for Plate, there is ſcarce any thing like it to be ſeen, unleſs it be ſome few drinking Cups and Goblets. Their Rooms, at the beſt are hung with Mats, and adorned with two or three Images, painted after the *Muſcovian* Faſhion. As for their Sleeping, they ſtrive not only to imitate, but alſo to out-do the antient Inhabitants of *Capua*; for thoſe would not allow their Children any Beds, till they were Married, alledging, that Beds were invented for the Eaſe of Antient and decripid People, not to encourage young Men in their Effœminacy. The *Muſcovites* ſeem to be more ſevere, the moſt of them not uſing Beds, neither before nor after Marriage, nor in their Old Age. A great many even of the better Sort are contented with Matruſhes, and the Poor with Chaff or Straw, and for want of that, with their Cloaths, which in the Summer they ſpread upon a Table, Bench, or perhaps the Ground; and in the Winter, lie near or upon their Stoves, which are flat on the Top; Maſter and Miſtreſs, Man and Maid, all in one Room;

Room; nay, in the Country the Poultry and the Pigs are not excluded from the ſame Room in the Night-time. The common People have very little other Chear but coarſe Meal, Peaſe, Turnips, Cabbages, Colworts, Cucumers, both freſh and pickl'd with Salt and Vinegar. They ſeldom want freſh Fiſh in a Country ſo abounding with Rivers and Lakes; but their greateſt Delicacy is Salt-fiſh, which being ill ſalted, has a very ſtrong Smell. Moſt of their Diſhes are ſeaſon'd with Onions and Garlick, and that to ſuch a degree, that you may know the Approach of any of them by the Scent, before you ſee them, eſpecially in Lent. The Spawn of Fiſh, but eſpecially of the Sturgeon, which we call *Caviare*, is one of their beſt Banquets. I have made mention of this before in the IV. Chapter; but becauſe it is much eſteem'd by a great many in theſe Parts, but eſpecially in *Italy*, where they uſe it in Lent, I will give a ſhort Deſcription of it here.

Caviare, or *Cavajar* (by the *Ruſſians* called *Ikary*) is made of the Roes of two different Fiſhes, which they catch in the River *Wolga*, but eſpecially near the City of *Aſtracan*, to wit, of the Sturgeon, and the *Belluga*. I will not pretend to deſcribe the firſt, it being too well known in theſe Parts; But the *Belluga* is a large Fiſh, about twelve or fifteen Foot long, without Scales, not unlike a Sturgeon, but more large and incomparably more luſcious, his Belly being as tender as Marrow, and his Fleſh whiter than Veal, from whence he is call'd *White-fiſh* by the *Europeans*; under which Name we have mention'd it before, in the Deſcription of the River *Wolga* and the *Caſpian Sea*. This *Belluga* lies in the bottom of the River, at certain Seaſons, and ſwallows many large Pebbles of a great Weight, to ballaſt himſelf againſt the Force of the Stream of the *Wolga* augmented by the melting of the Snows in the Spring: When the Waters are aſſwaged, he diſgorges himſelf. Near *Aſtracan*, they catch ſometimes ſuch a Quantity of them, that they Caviare.

throw away the Fleſh, (tho' the daintieſt of all Fiſh) reſerving only the Spawn, of which they ſometimes take an Hundred and fifty, or Two hundred Weight out of one Fiſh. Theſe Roes they ſalt and preſs, and put up into Casks, if it is to be ſent abroad, or to be kept for a conſiderable time, elſe they keep it unpreſs'd, only a little corn'd with Salt. That made of the Sturgeons Spawn is black and ſmall grain'd, ſomewhat Waxy, like *Potargo*, and is called *Ikary*, by the *Muſcovites*; this is alſo made by the *Turks*. The ſecond Sort which is made of the Roes of the *Belluga* or *White-fiſh*, has a Grain as large as a ſmall Pepper-corn, of a darkiſh Grey, the *Caviare* made out of this Spawn, the *Muſcovites* call *Arminska Ikary*, becauſe they believe it was firſt made by the *Armenians*. Both Kinds they cleanſe from its Strings, ſalt it, and lay it upon ſhelving Boards, to drein away the Oily and moſt Unctuous Part; this being done, they ſalt, preſs it, and put it up into Casks containing 700 or 800 Weight, and ſo ſend it to *Muſco* and other Places, from thence it is tranſported by the *Engiſh* and *Dutch* into *Italy*. That Glew which is called Iſing-glaſs is made out of the *Belluga*'s Sounds.

But to return to the *Ruſſian* Diet; They prepare this with Onions and Pepper mix'd with Oil and Vinegar, in the Nature of a Salad. The middling Sort of People in *Muſcovy* living ſparingly, and the Poor meanly in their Diet; they know no Superfluity but Drink, which they will purchaſe, let come of it what will.

Quas. Their ordinary Drink is a ſort of ſmall *Hydromel*, which they call *Quas*; This they make of Honey-combs, which they beat in warm Water, ſtirring it about for ſome time, and after it hath reſted ten or twelve Hours, it is cleanſed thorow a Sieve, boil'd and ſcumm'd, and ſo immediately uſed.

Hydromel. Next to this is the ſtrong *Hydromel*, which they order ſometimes with Rasberries, Cherries, Strawberries, or Mulberries; they infuſe what Fruit they have

have moſt a mind to, for two or three Nights, in Water, or ſometimes in *Aqua vitæ*, till it has extracted the Colour and Taſtes of the Fruit. Into this they put the pureſt Honey, to every Pound three or four Pounds of Water, according as they would have it ſtrong; Into this they put a Toaſt dipp'd in the Dregs of Beer, which, as ſoon as the *Hydromel* begins to work, they take out again. When it has done working, they either keep it upon or without the Lees, according as they either intend to keep it or to ſpend it immediately; And to give it a pleaſant Flavour, they put into it ſometimes a little bag of Cinnamon and Grains of Paradiſe, with a few Cloves. But their main Liquor is *Aqua vitæ*, made out of Corn, which tho' very ſtrong here, however they ſometimes fortifie with Pepper. Of this they drink a Dram before and after Dinner, and at any other time when they intend to make themſelves merry.

Perſons of Quality, and rich Merchants, have of late Years built themſelves Houſes of Brick and Stone; they lie upon Beds or Quilts, have Tapeſtry and other Hangings, and the reſt of their Houſhold-ſtuff is ſuitable to their Quality, yet not to that Degree of Politeneſs as is uſual in theſe Parts. As for their Diet, they don't only uſe all ſorts of Meats and Fowls, but eſpecially by reaſon of their frequent Faſts, have great Variety of Diſhes of all ſorts of Fiſh, Herbs, and Pulſe. Among the reſt they have one Diſh, which they make uſe of after a drunken Bout, and has a very ſavoury Taſte. They take cold roaſted Veal, which they mince, but not very ſmall, with ſome pickl'd Cucumers, to this they put good ſtore of Vinegar, Pepper, and the Liquor of pickl'd Cucumers, and recommend it as a good Preſervative againſt the Head-ach ariſing from hard Drinking; foraſmuch as they believe it diſpells the Vapours riſing into the Head out of the Stomach. The Cellars of Perſons of Quality are always well furniſh'd with *Hydromel* or *Mead*, *Aqua vitæ*, ſtrong Beer, Sack, and

other ſorts of ſtrong Wines; (for the *Rhiniſh* and *French* Wines are in no great eſteem among them, as being not ſtrong enough.) They brew their ſtrong Beer, as we do, in *March*, and to keep it cool, (their Cellars not being vaulted) during the Heat of the Summer they make a Bed of Ice and Snow mix'd tog ther, and then a Layer of Barrels, upon them another Bed of Ice, and then again a Row of Barrels, which they cover with Straw and Planks, which ſerves for a Vault. They are very Splendid in their Cloaths and Equipage, being attended by a great Number of Slaves, all which however they do without any great Expence, forasmuch as what Proviſions they want for themſelves and their Horſes, is brought from their Farms in the Country; and as for thoſe Slaves they entertain in the City, they allow them Board-Wages, but ſo ſcantily that they can ſcarce live upon it. This is one of the chiefeſt Cauſes that ſo many Riots and Murthers are committed in the Streets of the City of *Muſco*, and, that in Hay-making time the Roads leading to this City are ſo unſafe to travel, there being about that time ſo great a Number of Slaves abroad working in the Fields. Perſons of Quality and the richeſt Merchants in *Muſco* keep for this Reaſon a Guard in their Courts, who watch all Night, and are to knock every hour with a Stick upon a Board, as many Knocks at a time as the Clock has ſtruck Hours.

Their Interrments.

They are very Ceremonious in their Interrments. No ſooner is the ſick Perſon departed, but all the Kindred and Friends come and ſtand about the Body, making moſt horrid Out-cries and Lamentations. They ask him, *Why he would dye? Whether he wanted Meat and Drink? Whether he had not a Handſom Wife?* and ſuch like Queſtions. The next thing to be taken care of, is to ſend a Preſent to the Prieſt to pray for the Soul of the deceaſed Party, which he is to do Morning and Evening, for ſix Weeks, upon his Grave. For tho' the *Muſcovites* do not believe Purgatory

yet

yet they believe two different Places, where the Soul retires till the Day of Judgment; ſome, they ſay, abide in a pleaſant Place, where they enjoy the Converſation of Angels; others in a dark Valley, where they are peſter'd with the Company of Devils. They are of Opinion, that by the Prayers of Prieſts and Monks, the Souls may be delivered out of this Place of Miſery, and God's Wrath be appeaſed againſt the Day of Judgment. For which reaſon alſo, thoſe that are able give frequent Alms, during theſe ſix Weeks. Before it be put into the Coffin, which is made out of the Trunk of a Tree, the Body is well waſh'd, the Shrowd, or a clean Shirt put about it, and a pair of new Shoes on the Feet, with the Arms croſs the Breaſt.

Funeral Ceremonies.

At the Funeral Solemnity, the Prieſt goes firſt, carrying the Image of that Saint, which had been aſſigned the Deceaſed at his Baptiſm for his Patron. Him follow four Virgins, the next of Kin to the deceaſed, who repreſent the Mourners, and make moſt horrid Out-cries and Lamentations, all in a Tune, not unlike the wild *Iriſh*. Then follows the Body, carried by ſix Men upon their Shoulders, the Kindred and Friends following the Body without any Order, with Wax-Candles in their Hands, whilſt the Prieſt is ſinging certain *Pſalms*, they ſurround the Body, and by their Incenſes, keep off the evil Spirits.

Being come to the Grave, the Coffin is uncovered, and the ſame Saint that was carried before the Proceſſion, is held over him; the Prieſt in the mean while ſaying certain Prayers, and repeating frequently theſe Words: *Lord, look upon this Soul in Righteouſneſs*; and the Widow continuing (but how heartily, is eaſie to be gueſs'd, conſidering their Uſage) her former Lamentations: *Timming Dooſhink. Alas! My Dear, Why wouldſt thou leave me thus?* And repeating the ſame queſtions we have mentioned before. Then the Kindred and Friends take their laſt Farewel of the Deceaſed,

ſome kiſſing him, ſome the Coffin; and as ſoon as the Prieſt has put a Teſtimonial between his Fingers, which is to ſerve him as a Paſs for the other World, the Coffin is ſhut up, and put into the Grave, with the Face towards the Eaſt. The Kindred, after having paid their Devotions to the Images, return to the Houſe, where they drown their Sorrow in ſtrong Liquor. The Mourning is continued for forty Days after, during which, the Kindred are entertained at three ſeveral times, *viz.* the third, the ninth, and twentieth Day; and during this time of Mourning, the Prieſt reads twice a day (as we mentioned before) the *Pſalms* upon the Grave, having a little Booth made up of Mats, to ſhelter him from the Weather. The Teſtimonial or Paſs for his Admittance into the other World is ſigned by the Patriarch or Metropolitan of the Place, and the Confeſſor, who ſells it according to the Ability of thoſe that are to buy it. This Teſtimonial runs thus: *We, whoſe Names are hereunto ſubſcribed, the Patriarch (or Metropolitan) and Prieſt of the City of* N. *do Certifie by theſe Preſents, That the Bearer hereof hath always behaved himſelf and lived among us as became a good Chriſtian, profeſſing the Greek Religion; and tho' he may have committed ſome Sins, he hath Confeſſed the ſame, whereupon he hath received Abſolution, and taken the Communion for the Remiſſion of his Sins. That he hath honoured God and his Saints; that he hath not neglected his Prayers, and hath Faſted on the Hours and Days appointed by the Church; and that he hath always behaved himſelf towards me, who am his Confeſſor, in ſuch a manner, that I have no Reaſon to complain of him, nor to deny him the Abſolution of his Sins. In witneſs whereof, we have given him theſe Teſtimonials, to the end, That St.* Peter, *upon ſight of them, may not deny him the opening of the Gate of Eternal Bliſs.*

CHAP.

CHAP. IX.

Of the Civil Government, Laws, and Justiciary Proceedings of the Muſcovites.

THE State of *Muſcovy*, or its Political Government, of which we are to treat in this Chapter, is not only Monarchical, but alſo Deſpotical or Abſolute; foraſmuch as the Czar being ſole and abſolute Maſter over all his Subjects, diſpoſes without Controul of their Lives and Eſtates, in the ſame manner as in moſt antient Times did the Kings of *Aſſyria*, *Media* and *Perſia*, who governed their Subjects no otherwiſe, than a Lord does his Slaves; and as it is to this day in *Turky*, where the *Grand Seignior*, diſpoſes of the Lives and Fortunes of his Subjects at pleaſure. The Czars of *Muſcovy* poſſeſſed with ſo uncontrouled a Power, as Hereditary Sovereigns of theſe vaſt Countreys we have given a ſhort Deſcription of in the foregoing Chapters, that there is not a *Knez* or Lord ſo great in all theſe vaſt Dominions, but who without Reluctancy confeſſes, that he is his Czariſh Majeſty's *Galop* or Slave. It is therefore the Czar alone, that gives Laws to the People; it is he that diſpoſeth of the Government of Provinces; it is he that Levies Taxes, makes Peace and War; and to be ſhort, does what he pleaſes. For, tho' he conſults in Matters of Importance with his *Boyars* or Councellors; yet, beſides, that this Counſel is of his own Chuſing; he does not always follow it, but reſerves to himſelf the Prerogative of doing what he judges moſt convenient. The Honours of *Knez*, *Boyars*, *Dukes* or *Princes* owe all their Origin to the Czar's Favour, which they beſtow upon ſuch as they would Reward for their Services; and the greateſt of them de-

depend upon the Czar's meer Pleaſure, and own publickly, that all they have belongs to God and Them: Nay, formerly (within our Age) they were whipt like the vileſt Slaves, and that ſometimes for a ſmall matter, but of late years ſmall miſcarriages have been puniſhed with two or three days Impriſonment. This Slaviſh Subjection ſeems to be natural to the *Muſcovites*, foraſmuch as in all theſe ſeveral Revolutions that have happened there in our Age, they have frequently changed their Maſters, but never ſhew'd the leaſt inclination of changing the Form of their Government, which the Sovereign Power has devolved into their hands. The wiſer ſort among them were perhaps ſenſible, that thoſe who are good Slaves, make the worſt Freemen in the World; not only their natural Inclination, but alſo their Education, having infuſed into them the Principles of *Paſſive Obedience*, in ſo tranſcendent a Degree, as not to have the true Senſe of that Liberty we enjoy in theſe Parts. This is ſufficiently evident out of their whole Behaviour, both in publick and private; None among them, of what Quality ſoever approaches the Czar with a Petition or otherwiſe, but he names himſelf in the Diminutive. As for inſtance, if his Name be *Peter*, he will ſay, *I little Peter*, do implore, *&c.* When they are to be admitted into his Preſence, they ſay; *Shall I have the Honour to ſee the brightneſs of the Eyes of His Czariſh Majeſty*? If you ask them a Queſtion that ſurpaſſes their Judgment, they will anſwer; *God and the Czar knows*; and nothing is more frequent in their common Diſcourſe, than to own, that, *all what they have is at God's and the Czar's Diſpoſal.* The Great Duke, *John Baſilowits*, was the firſt that reduced them to this entire Submiſſion; for, when moſt of theſe Territories, now under the Subjection of the Grand Czar of *Muſcovy*, were divided into a great many Principalities, Govern'd by their own Laws and Princes, there is no queſtion, but that the Nobility had their Share in the Government here, as well as they had in former

former Ages in moſt Countreys of *Europe*; and what confirms me the more in this Opinion, is, that at the Solemnity of the Czar's Coronation, among other Things the *Eſtates*, *Eccleſiaſtical and Temporal*, are mentioned by the Patriarch, as we ſhall ſee anon. This entire Reſignation and Subjection of the *Muſcovites* to the Abſolute Diſpoſal of their Sovereign, has ever ſince been maintain'd by three general Maxims; The firſt is, that no body is allow'd, upon pain of Death, to travel out of *Muſcovy*, without leave of his Czariſh Majeſty; The ſecond is, that the Czar never Marries a foreign Princeſs, but looks out for a Spouſe among his own Subjects. The third is, the Diſcouragement of Learning and Sciences, their Knowledge, even of the Prieſts themſelves, not reaching beyond Reading and Writing their own Language. The reaſon of it is obvious; for aſmuch as Ignorance makes people ſupple, and conduces much to the eaſie Conſervation of what by a long Cuſtom and Education has been implanted in them; whereas Knowledge is merely without Ambition. *Lycurgus* was not ignorant of this Maxim, when he eſtabliſh'd Ignorance as one of the fundamental Laws of his Republick; And the Emperours, *Valentinian* and *Licinius*, uſed to term Learning the Plague and Poyſon of Sovereignty. And, that by Travelling abroad they might not be enamour'd with the ſweet taſte of Liberty, other Nations enjoy: and perhaps, by their Converſation, be inſtructed in ſuch Matters, as were not to be learn'd at home; they were not only prohibited to go abroad into other Countreys, but alſo Perſons of a high Rank debarr'd from Converſing with foreign Miniſters in their own Country, without the Great Duke's expreſs Permiſſion. And for fear, that by introducing a foreign Princeſs, ſome new Cuſtoms might be introduced among the *Muſcovites*, which in time might cauſe an Alteration in the State, the Czars of *Muſcovy*, (quite contrary to what is practiſed by other Princes in *Europe*) always chuſe their

Spouſes

Spouſes among their own Subjects. The Czar being thus ſecure of his Subject's entire Obedience, he alone creates and depoſes Magiſtrates, and orders them to be puniſhed at Pleaſure. He appoints the Governours and Lieutenants of Provinces, for the Management of the antient Demeſnes, and the Adminiſtration of Juſtice; they have a *Diack* or Secretary, and ſometimes another Aſſeſſor join'd with them, and take Cogniſance of all Matters, giving a final and abſolute Judgment in all Cauſes, and have full Power to ſee their Sentences put in Execution, without any Appeal; unleſs the Cauſe be removed before Judgment given, to one of the *Pricas* or Courts of Juſtice in *Muſco*. They are changed from three years to three years.

Beſides theſe Courts, kept by the *Waywode* or Governour in the Provinces, there are a great many others, who are all kept in the City of *Muſco*, and are call'd *Pricas*, where always one of the *Boyars*, or the Czar's Miniſters is Preſident, having join'd with him, ſometimes one, ſometimes more Aſſeſſors, and a *Diack* or Secretary.

The chiefeſt are *Pomieſtnoi Pricas*, where a Regiſter is kept of all Manors held by homage, and the Sutes concerning them are adjudged, and the Duties belonging to the Great Duke received.

In the *Caſanskoi*, and *Siberskoy Pricas*; all differences of the Provinces of *Caſan* and *Siberia*, are determined, and Accompts kept of all the Furs coming from thence to the Great Duke.

In the *Rosboinoy Pricas*, all Robberies upon the High-way, Murthers, and other Criminal Cauſes are Judged.

The Provinces of *Gallitz* and *Wolodimer*, have alſo their particular *Pricas*, which is called *Galliaſko-Volodimirski Pricas*; as *Novorodkoi Pricas* belongs to *Novogorod*, and *Niſe-novogorod*.

The *Knez* and *Boyars* have their own *Pricas*, as have alſo the Gentlemen and Officers of the Court. The *Diacks*, Secretaries, Clerks, *&c.* have their own Judge.

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In the *Monaſterski Pricas*, all Eccleſiaſtical Perſons, whether Secular Prieſts or Monks are judged, except it be in priviledged Caſes. Beſides which, the Patriarch has his particular *Pricas*.

There are a great many other *Pricas*, or Courts of Juſtice, as thoſe for the *Czar*'s Factors, for his Revenues, for the *Galops* or Slaves, for the Retalers of Wine, *Aqua Vitæ*, and Hydromel or Mead, for his Smiths, Armourers, Cannoneers; For the Military Officers, for the Cavalry, and many more, too many to be deſcribed here.

Beſides which, there is one general *Pricas* or Court of Juſtice, where all Matters that do not appertain to any peculiar *Pricas*, are determined, this is called *Siskoi Pricas*.

All the *Diacks* or Secretaries, Clerks, and Copiers of theſe Courts, are very well Skill'd in Writing and Arithmetick, the latter of which they perform by the help of Plumb-Stones inſtead of Compters. They keep their Regiſters in Rolls of Paper paſted together, which being 30 or 40 Yards long, are kept in the Offices. The *Boyar*, who is Preſident of each Court, and has his Secretary and Aſſeſſors, determines finally, all ſuch Cauſes as come under his Cogniſance, he being the Repreſentative of his Imperial Majeſty.

Formerly moſt of theſe Cauſes depended from the Equity of the Judge, there being very few Laws eſtabliſhed then, according to which, Judgment was to be given; They only were concerning High Treaſon, Adulteries, Thefts, and Debts between private Perſons. But in the Year 1647, a Book was compiled in *Folio*, under the Title of *Soborna Uloſienia*, that is to ſay, Univerſal and General Right, containing all the ſeveral Laws and Ordinances, according to which, the Judges were to regulate themſelves in the Courts of Judicature. In Civil Caſes, they proceed thus: If there be no ſufficient Evidence on the Plaintiff's ſide as to the Matter of Fact alledged againſt the Defendant, the latter is ask'd, Whether he will by his Oath, confirm

Laws of Muſcovy.

firm the Anſwer given to the Plaintiff's Declaration, or elſe refer it to the Plaintiff's Oath. He, who conſents to take the Oath, is brought in the preſence of one of their Saints, where being admoniſhed, and ask'd, Whether he will take this Oath upon the Salvation of his Soul? If he perſiſts in his Reſolution, he is obliged to kiſs a little Croſs, and the Saint's Image. Thoſe that have taken an Oath, tho' never ſo true, are look'd upon as Scandalous, and are not admitted to the Communion in three Years after. For which Reaſon, and to obviate Perjuries (which are pretty common here) the Great Duke made an Edict in the Year 1634, That all Promiſes or Obligations, whether for Money or Pawning, tho' between Father and Son, ſhould be put in Writing, ſign'd by both Parties, under Forfeiture of the Debt. Perjury is puniſhed by a ſevere Whipping and Baniſhment. Strangers take their Oaths according to the Cuſtom of their ſeveral Countreys and Religions.

In Criminal Caſes, the Accuſed cannot be Condemn'd, altho' never ſo many Witneſſes appear againſt him, unleſs he confeſs the Fact. To force therefore Criminals to a Confeſſion of the truth, they make uſe of the Torture, which has its ſeveral Degrees: The firſt is the *Strapado*; when they hang the Malefactor with his Hands tyed behind, in the Air, having faſtned to his Feet a great Beam, upon which the Executioner ever and anon gets up, to further the Diſlocation of the Members, and conſequently to augment the Pain. Under his Feet is made a Fire, which with the Smoak and Heat ſtifles and burns him: If they don't think this ſufficient, they ſhave his Head, and, as he is thus hanging, drop gradually cold Water upon the Crown of his Head, which is the moſt exquiſite Torment that can be invented. Whipping in *Muſcovy* is perform'd thus; A luſty Fellow, one of the Executioner's Men after having ſtript them to the middle, takes up one by one upon his Back (much after the ſame manner as the Boys in *England* are hors'd by

by their Fellow-Scholars at-School) and having ty'd their Feet together with a Cord which comes thro' the Legs of him that holds them up, is held by another Servant of the Executioners, ſo faſt that they are not able to ſtir. The Executioner with a Bulls Pizzle, having faſtned to the end of it three Straps of an Elks Skin not tann'd, lays it on their Back with ſo much Dexterity and Strength, that at every Laſh the Blood guſhes out on all ſides. Heretofore theſe Puniſhments were not accounted Infamous, and were inflicted upon Perſons of the firſt Rank; but time has in a great meaſure corrected that Error. Beſides this, they have another Way of Chaſtiſement, which is alſo uſed in Families for the Correction of Children and Slaves. He that is to be thus corrected, after having pull'd off his Cloaths to the Shirt and Drawers, is laid down upon the Ground flat upon his Belly, one ſits acroſs his Head and Neck, another upon his Feet, each of them furniſh'd with a good Switch, wherewith they ſoundly tickle his Back, in the ſame Manner as we beat the Duſt out of Cloaths or Hangings. Murther is a capital Crime, unleſs no body proſecute it; or it be that a Man kills his Wife or Slave under Correction. He that has committed a Murther, after he has been kept with Bread and Water in cloſe Priſon, has his Head cut off; But if a Wife kills her Husband, ſhe is put in the Ground, alive, up to the Neck, till ſhe dies. The Puniſhment of Coiners is, to have ſome Metal ready melted pour'd down their Throats. Traitors, after they have been tormented to the higheſt Degree, are often baniſh'd into *Siberia*, ſome with their Noſes and Ears cropp'd, ſome without Eyes, ſome are put under the Ice. Hanging has not been long in uſe in *Ruſſia*; but what is moſt remarkable is, that the Malefactor, moſt commonly at the Command of the Hangman, puts his Neck throrow the Nooſe, and turns himſelf off, ſuch particular Admirers are the *Ruſſians* of Paſſive Obedience. Thefts are not capital in

Muſcovy,

Muſcovy, but they are not ſparing in applying to them the Torture for the Diſcovery of their Accomplices. The firſt time, after a ſound Whipping acroſs the Market-place, they have one Ear cut off, and are impriſon'd for two Years; The ſecond time they receive the ſame Puniſhment; but as an additional Chaſtiſement, are baniſh'd into *Siberia*. The Concealers and Receivers undergo the ſame Puniſhment. Thoſe that ſell Tobacco and *Aqua vitæ* without Licence, have their Noſtrils ſlit, or elſe are whipt. How they puniſh Adultery is mentioned before. Thoſe that are uncapable of paying their Debts, are us'd with a moſt barbarous Severity: For if any one happen to fail of paying at the time preſcribed, he is put in a Sergeant's Houſe for ſome time, to ſee whether in the mean time he can make Satisfaction or agree with the Creditor. If he cannot, he is carried to Priſon, and from thence brought every Day to a certain Place appointed for that purpoſe, where, for a whole Hour, the Executioner beats him with a pretty thick Wand acroſs the Shin-bone. If he can put in Security for his forth-coming the next day, in order to receive the ſame Chaſtiſement, he is permited to go home; if not, he is remanded to Priſon, and is to undergo the ſame every day till he has made Satisfaction; which if he cannot do at laſt, he is to be ſold as a Slave to his Creditor, with Wife and Children; but this laſt the *Muſcovites* are not much concern'd at, foraſmuch as they frequently ſell themſelves and their whole Family upon a very ſlender Account. So much are they accuſtom'd to Slavery, that they ſcarce look upon it as a Puniſhment. Sometimes the Executioner, for a Preſent, will ſuffer the Debtor to put a ſmall Iron Plate under his Boots. The ſame Rigour is uſed, without any difference, to all of what Quality, Condition, Sex or Age ſoever.

CHAP.

A Bojar or Muſcovian Lord giving his attendance at Court or at any extraordinary Solemnity

Pag. 177

CHAP. X.

An account of the Coronation of the Czars of Muſcovy, *their Grandeur, Revenue, Marriages,* &c.

NO ſooner is the Czar of *Muſcovy* dead, but Meſſengers are ſent every where to ſummon the Chief Officers of the Court and others, who are to be preſent at the Coronation, to repair to the City of *Muſco*, where this Solemnity is perfo med with all the Expedition imaginable, and ſometimes the very next day after the Deceaſe of the Predeceſſor. The Metropolitans, Archbiſhops, Knez, Boyars, and the principal Merchants of the Kingdom, being entred the place at the day appointed for the Coronation of the new Czar, a Scaffold is erected three Steps high, and covered with *Perſian* Tapeſtry, in the great Church within the Caſtle. On this Scaffold are ſet three very rich Chairs, at an equal diſtance from one another, to wit: One for the Great Duke, another for the Patriarch, and the third for the Ducal Cap, embroider'd with Pearls and Diamonds, with a Taſſel on the Crown of it, on which hangs a little Crown, all over beſet with Diamonds of a great Value, and the Robe, which is made of the richeſt Brocado, lined with Sables.

The Czar's Coronation

The new Czar, attended by the Patriarch and Metropolitans, being come within the Church, the Clergy begin to ſing certain Hymns, which being done, the Patriarch prays to God, St. *Nicholas*, and other Saints, deſiring them to be preſent at this Great Solemnity. The prayer being ended, the Chief Miniſter of State takes the Grand Duke by the Hand, and preſents him to the Patriarch, and ſays: *The* Knez *and* Boyars *having acknowledged this*

Prince the lawful Heir to the Crown, as being the next of Kin to the late Czar, they deſire, that you may Crown him immediately. The Patriarch then leads the Prince upon the Scaffold, where being ſeated in one of the three Chairs, he bleſſes him with a little Croſs beſet with Diamonds, by putting it to his Head, and immediately after, one of the Metropolitans reads the following Prayer: *O Great Lord our God, thou King of kings, who by the Prophet Samuel, didſt once chuſe thy faithful Servant, David, to be King over thy People of Iſrael, hearken to our Prayers, which we thy unworthy Servants offer up unto thee, at this time. Look down from the higheſt Heaven upon thy faithful Servant here preſent, who, through thy Grace, thou haſt exalted to be King over thy People, and thy Son hath redeemed by his Blood. Anoint him with the Oil of Chearfulneſs, protect him by thy Power, and Crown him with a precious Diadem; grant him a long and happy Reign; put the Royal Scepter into his Hands, that he may ſway it upon the Throne of Juſtice. Let all barbarous Languages acknowledge his Power, and let both his Heart and Underſtanding be always directed to thy fear, and during the Courſe of this mortal Life, let him never recede from thy Commandments. Let Hereſie, and Schiſm not come near his Perſon or Government; and may he always maintain and obſerve what is commanded and ordained by the holy* Greek Church; *Judge thy People in Juſtice, and ſhew thy Mercy to the Poor, that, when they leave this Valley of Miſery, they may be received into eternal Joys.* The whole Prayer he concludes with theſe Words: *For thine is the Kingdom, the Power, and the Glory: God the Father, God the Son, and God the Holy Ghoſt, be with us and remain with us.*

The Prayer ended, two Metropolitans by order from the Patriarch, take the Cap and Robe up, which are taken from their Hands by ſome *Boyars*, who put them upon the Grand Duke, whom the Patriarch bleſſes a ſecond time by touching his Forehead with the Croſs of Diamonds; and whilſt he is ſaying, *In the Name of the Father, the Son, and*

the

the Holy Ghoſt, and imparting the third Bleſſing to the Grand Duke, the Ducal Cap is by two of the *Boyars*, put upon the Patriarch's Head, who cauſes all the reſt of the Prelates there preſent, to approach, and give the Benediction to the Great Duke, but only with their Hands. Then the Great Duke and Patriarch ſit down, but raiſe again immediately, when the Litany is ſung, every Verſe ending, with *God have mercy upon us*, and the new Czar's Name. The Litany ended, both the Great Duke and Patriarch ſit down again, when one of the Metropolitans, approaching to the Altar, ſings the following Words: *O God preſerve our Czar, and Grand Duke of all the* Ruſſes, *whom God, out of his great Mercy hath beſtowed upon us, God grant him good Health, and a long and happy Life.* All that are preſent, repeat the ſame Words, and the *Boyars*, and Chief Lords approaching to the Great Duke, as a ſign of their Subjection, ſmite their Foreheads before him, and afterwards kiſs his Hand. This Ceremony being over, the Patriarch ſtanding alone before the Great Duke, admoniſhes him in the following Words: *Since through the ſingular Providence of God, the Eſtates of the Kingdom, as well Eccleſiaſtical as Temporal, have Acknowledged and Crowned You Great Duke over all the* Ruſſes, *and have Entruſted You with a Matter of ſo great Weight, as the Government of ſo great a Kingdom, You ought to employ all Your Thoughts, to the Love of God, to the Obedience of His Commands, to the due Adminiſtration of Juſtice, and the Protection of the True* Greek *Religion.* Then the Patriarch gives him once more his Bendiction, and the whole Aſſembly goes from thence into the Church of St. *Michael* the Archangel, which is oppoſite to the former; where the Litany is Sung over again, as before; the ſame is done afterwards in the Church of St. *Nicholas*, where an End is put to the Ceremony, and the whole Aſſembly is moſt magnificently Entertain'd in the great Hall of the Great Duke's Palace.

Principal Officers of the Court.

In former times the Chiefeſt Dignity in the whole Empire, was that of Lord High Steward of *Muſcovy* (call'd *Sunderſtrevoi Coiniske.*) When *Zurki* was called to the Crown, he was in that Office; ſince which time, it has been ſuppreſſed. The next, and which is now the firſt in Dignity, is the *Duaretskoy*, or Great Maſter, which is correſpondent to our Lord High Steward of the Houſhold. The next in order is the *Oruſuitſhei*, or Maſter of the Horſe. Theſe three precede all the other *Boyars* and Lords of the Court. Next to theſe are the two Secretaries of State, the firſt whereof, is the Lord Keeper of the Great Seal or Chancellour, the other is the Vice Chancellour. After them come the *Poſticnizei* or Lord Chamberlain, who makes the Great Duke's Bed; next to him the *Catamutzoy Klut-ziom*, or Vice Chamberlain, the *Cratzey* or Carver. Then follow the *Stolniki* or Gentlemen Sewers, the *Strapſi* or Gentlemen of the Privy Chamber, and the *Duoroviі* or Gentlemen-Uſhers; beſides the Pages, Secretaries and Clerks, and a good number of Interpreters, for all Languages. Beſides theſe, there are ſix Capital Officers belonging to the Court, which they call Courts of Chancery: The firſt is for foreign Affairs, under the Tuition of its Chancellour; the ſecond for War, the third for Crown-Lands, and the Czar's Revenues, under the Lord Treaſurer: The fourth receives the Accompts of Factors, and thoſe that manage the Taverns. The fifth is for Appeal in Civil Cauſes, and the ſixth for Criminal Cauſes. The Czar has alſo two Councils, with whom he conſults concerning Matters of Moment; the firſt is in the nature of the Cabinet Council, compoſed of the *Boyars*; the ſecond is correſponding to our Privy Council, compoſed out of the *Ocolnits*, or Lords, out of whoſe number the *Boyars* are choſen, and all of them depending from the meere Pleaſure of the Czar; they commonly meet in the Night-time, when they are to conſult about State Affairs. All the *Knez* and the *Boyars*, who have plentiful Eſtates, are obliged to give their

their Attendance every day at Court, and to ſmite their Forehead in the Great Duke's Preſence, which he looks upon as an Argument of their Fidelity and his Security, which by their Abſence might be put in danger, conſidering the great Authority they have in their reſpective Provinces. They are obliged to appear at Court in great Splendor, to live very Magnificiently, both in their Houſes and Retinue; ſo, that thoſe who have no Employments, and want Means to make their Appearance at Court, have leave given them to retire into the Country, where they live, rather like Peaſants than Noblemen. The *Knez*, *Boyars* and Gentlemen, enjoy this Prerogative as well as the Monaſteries, that they are exempted from Taxes, but are obliged to maintain a certain number of Soldiers, both Horſe and Foot, proportionable to their Revenue. No body is permitted, of what Quality ſoever, to appear in the Czar's preſence with a Sword on his ſide, nay, not as much as within the Palace.

The Court of the Czar of *Muſcovy* never appears in greater Splendor, than at the publick Audiences of Ambaſſadors; when all the *Knez*, *Boyars*, Officers of the Houſhold, and the Chiefeſt of the Czar's Factors, are obliged to appear in the greateſt Magnificence in the World. Beſides ſeveral Regiments of Guards, which are drawn up on both ſides of the Courts of the Palace, to the very bottom of the Stairs, where the Ambaſſador is to paſs. In the Hall which leads immediately to that where the Audience is to be given, the Guards of the Czar's Perſon are placed in a moſt ſplendid Equipage, their Veſts of Velvet, lin'd with Sables, their Caps adorn'd with Pearls and precious Stones, and their Partiſans cover'd with Gold and Silver. At the upper End of the Hall of Audience, His Czariſh Majeſty is placed in a Throne of Maſſie Silver, with his Scepter in his Hand, and a Crown on his Head. The Throne is moſt curiouſly wrought, ſtanding ſeven or eight Steps higher than the Floor. The Crown which the Czar upon ſuch an

The Audiences of Ambaſſadors.

Occasion wears upon a Cap lin'd with Sables, is covered all over with precious Stones, it terminates towards the Top, in the Form of a Pyramid, with a Golden Cross at the Spire. The Scepter glisters all over with precious Stones of great Value; his Garments being covered before with Jewels, and embroider'd all over with Pearls. On both sides of the Chair or Throne, but something Lower stand four young Lords, remarkable for their Tallness, with Silver Battle-Axes over their Shoulders, putting their Hands to them as if they were going to strike. They are clad always in White, sometimes in Sattin, sometimes in Ermin Vests, according to the difference of the Season; their Caps, nay, even their Boots, being cover'd with the same, having great Chains of Gold a-cross their Breasts, reaching down to their Hips. On the right side of the Chair or Throne, upon a Pyramid of Silver stands the Imperial Apple, of massie Gold, of a considerable Bigness, representing the World; and on the same side, five Paces Distance from the Throne, stands the Lord Chancellour. Round about by the Walls are Benches rais'd three or four steps above the Floor, and about the breadth of a good Walk, where are placed the *Knez* and *Boyars*, sometimes to the Number of two hundred, cloathed all of them with Vests of Cloth of Gold and Silver, or Velvet adorn'd with Pearls and Jewels. The Grose or the Czar's Merchants or Factors, stand at the lower End of the Hall, in very rich Robes, taken for that purpose out of the Czar's Wardrobe; The Sides and Floor of the Hall of Audience, as also the Benches, where the Lords are plac'd, being all covered with rich *Persian* Tapestry. As soon as an Ambassador enters the Hall of Audience, he makes a very low Reverence, the Throne of the Czar being exactly opposite to the Door; Then advancing, and stopping in the midst of the Hall, he makes a second, and when he is ready to speak, the third. The Credentials being delivered to the Czar, (who immediately gives them to his Chancellour that stands near the Throne)

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and the Presents sent to the Czar being offered, and the Salutes and other Ceremonies us'd upon such Occasions past, the Ambassador is reconducted to his Palace, where he is splendidly entertain'd with a great number of Dishes out of the Czar's Kitchen, which in great State are carried from the Castle to the Ambassadors House. There is one thing very remarkable in this Court in the Publick Audience of Christian Ambassadors, that they and their Retinue are obliged to kiss the Grand Czar's Hand; which, as it is otherwise look'd upon as a thing much below the Dignity of an Ambassador; so it is consider'd in the *Muscovian* Court as a particular Favour, which is only granted to the Ambassadors of Christian Princes, and never permitted to Infidels.

The Revenues of the Czar of *Muscovy* are proportionable to the vast Extent of his Dominions. For besides, that he is Heir to all who die intestate and without Heirs; He lays what Imposition he thinks convenient upon the Estates and Persons of his Subjects, which indeed, in times of Peace are not great; but in times of War very excessive; so that they pay sometimes the *Pottina*, as it is call'd in *Muscovy*, which is the Fifth Part of every Man's Estate; as in the Reign of *Michael Federowitz*, when the famous Siege of *Smolensko* was to be undertaken, in the Year 1632. But most frequently at the Beginning of any great War, the Tenth is paid by the *Muscovites*.

The Great Duke's proper Demesne, is always farm'd out, from whence arises so considerable a Revenue, that it maintains near a Hundred Thousand *Strelitz* or Musketeers, which are in part employ'd for the Guard of his Person and the City of *Musco*, partly are dispos'd in the Frontier-places.

The Customs are very considerable in *Muscovy*, Five *per Cent.* of all Merchandices imported or exported, being to be paid to the Czar. The Custom-House of *Archangel* has some Years paid in near 200000 *l.* Sterling; and since the Establish-

ment of a free Commerce betwixt *China*, *Perſia* and *Muſcovy*, the Cuſtoms paid on thoſe Frontiers amount to a great Sum yearly.

The Czar is as it were the General Merchant of the Empire, employing under him a great number of Factors, who are all accountable to him. What is imported by the *Greeks* and *Perſians* is engroſſed for the Czar's Uſe at a certain Price; Hides, Pot-aſh, Wax, Hemp, Flax, and other ſuch like Commodities, which are of the Product of *Muſcovy*, are ſent by theſe Factors to *Archangel* and other places, where they are truck'd off for Silk, Cloth, Velvet, Cloth of Gold, and ſuch other Commodities as the Czar ſtands in need of; it being a Cuſtom in *Muſcovy* for the Czar to beſtow his Graces among his Subjects, in Silks, Velvets, Sables, and ſuch like; As his Houſhold-Servants are for the moſt part paid with Meal, Honey, Fiſh, Nut-oils, Oars, Beer, Mead, and other Neceſſaries. His Revenue out of the Fur and *Caviare*, as alſo the *Ithyocolla* and *Agarick*, muſt needs be very great, foraſmuch as he monopolizes theſe Commodities.

Bath-ſtoves being ſo common in *Muſcovy*, that there is not a Village ſo ſmall, but has one or more of them: The Impoſt laid upon thoſe that keep them for publick Uſe amounts to a vaſt Sum; But as the Taverns and other Houſes where ſtrong Liquors are ſold, infinitely out-number the Bath-ſtoves, ſo the Revenue ariſing from to the Czar is incredible; ſome of them being farm'd out at 2000, others at 6000, ſome at 10000 and 12000 *Rubbles per Annum*, reckoning a *Rubble* at the rate of 8 Shillings Sterling.

It is to be imagined, that all theſe ſeveral Branches, when united, muſt needs make up a vaſt Treaſure, but, if his Receippts are great, his Iſſues and Expences are proportionable thereto. For, not to inſiſt here upon the extraordinary Splendor and Pomp of his Court, the Preſents and Expences beſtowed upon foreign Ambaſſadors, and the vaſt

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Consumption of all manner of Provisions of his Table, and the rest of his Court, where above a thousand Persons have Meat provided for them; every day. His Military Expences are almost incredible. The vastness of his Territories obliges him to keep above a hundred thousand Men in constant Pay, which in time of War are sometimes augmented to three hundred thousand; His Wars are more expensive to him than most other Princes of *Europe*, by reason of the great number of foreign Officers as well as Soldiers, he entertains in his Armies, who are both very plentifully and punctually paid; so, that notwithstanding the vastness of his Revenues, at the commencement of any War, he is obliged to lay extraordinary Impositions upon his Subjects.

Coin.

The Great Duke, having only the Power of Coining Money, the same is commonly Farm'd out to several Merchants of the Cities of *Musco*, *Novogorod*, *Twere* and *Plescou*; these four Cities enjoying alone the Privilege of Coining, throughout all *Muscovy*. Their Silver Coin (for Gold they have none, unless it be Medals) is of an Oval figure, and very small, the biggest being worth but a Penny, they call them *Copees*, or *Denaing*, haveing on one side the Arms of *Muscovy*, as we have described it before, and on the other the Great Duke's Name then Reigning; and that of the City, where it is Coin'd. They have two lesser Sorts, call'd *Poluske* and *Mustofske*; the first is worth half, the second the fourth part of a *Copee*, both of Silver, so that this small Money being so very troublesome to Tell; the *Muscovites* in their Trading make up their Accompts by *Altins*, *Grif*, and *Rubbles*; the first of these they count worth Three, the second Ten, and the third a Hundred *Copees*; tho' there be no such Coin in *Muscovy*, but only is made use of in Commerce, to avoid the Multiplication of *Copees*. Besides this small Money, they make use, for the most part, of *Rixdollars*, and some *Spanish Reals*. The first they call *Jesimki*, from

from the word *Joachim*, a name of a certain Saint, whoſe Image was formerly Stampt upon one ſide of theſe *Rixdollars*, and who hath communicated his name to a certain City in *Bohemia*, call'd *Joachimſtad*, where in the Year 1519, theſe *Rixdollars* were firſt Coin'd, and are in *Germany* to this day, call'd *Joachim's Dollars*. The *Czar* rarely appears in Publick, unleſs it be on Feſtivals, or ſome other extraordinary Occaſion, when he ſhews himſelf in the utmoſt Splendor; none but his Domeſticks and Lords in Office are admitted to approach within the inward Court; The Guards which are within the Court, are kept under ſo exact a Diſcipline, that they ſtand at their Duty, ſilent, and as it were, immoveable. He dines but ſeldom in publick, and whether at Dinner or Supper, there is not the leaſt Noiſe made by the Sounding of Trumpets or otherwiſe, but a certain Officer goes to the Cellar and Kitchen-door, where he calls to the Servant, *Goduſar Kuſhinung*, that is to ſay, *The Grand Seignior would be Serv'd*, when immediately, the Meat is carried up. The Grand Duke always Dines alone; but if he invites any of his Lords, they are placed at another Table at ſome diſtance from his, and are Served with the ſame Meat, that has been preſented to the Grand Duke. For, it is to be obſerved, that the Grand Duke has always fifty Diſhes dreſs'd for his Dinner, which the Gentlemen, that bring them up all at once, hold ſo long in their Hands, till the Carver hath ſhew'd them to the Czar, who, after he has made choice of ſuch of them as he likes beſt, ſends the reſt to ſuch Perſons of Quality, as he has invited to Dinner, or if he Dines alone, he ſends thoſe Diſhes that have been untouch'd, to ſome of his *Boyars*, to their Houſes.

There is a Houſe of Pleaſure at about three Miles diſtance from the City of *Muſco*, belonging to the Great Dukes, where they goe once a Year, towards the end of *May*. It is called *Obraſaukſky*, which is as much as *Transfiguration*, it being dedicated to

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the Transfiguration in the Mount. Here the *Czar*, in imitation of these Words: *Master, 'tis good for us to be here, let us make three Tabernacles*, has very magnificent Tents set up, for him and his Retinue, where he spends some time very retiredly, no body being admitted to disturb the *Czar* with any Petitions, or other Business; Nay, round about these Tents, are not only Rails, but Guards, placed to hinder the approach of the People, whom the *Czar* does not allow to be Eye-witnesses of his Retirement.

His Marriage.

It being an established Custom in *Muscovy*, as we have said before, that the *Czar* never makes Alliances by way of Marriage with foreign Princes, he always chuses one of his own Subjects, which is generally done with a great deal of Secrecy, and never publish'd till after the Consummation of the Marriage; forasmuch as the Person the *Czar* makes Choice of (which is done by Tying a Crown upon her Head) is exposed to the Envy and Malice of such other Ladies, as have been refused by the Prince, so that to avoid any dangerous consequences, but especially the Charms of these Rival Ladies, which are much fear'd by the *Muscovites*, there is scarce any thing known of the *Czar*'s Marriage, till it is Proclaim'd by the Sound of the Great Bell in *Musco*, perhaps the finest in the World.

The Czaritza

As the Fashion of the *Czar*'s Cloaths is like that of the Nobility, but only richer; so the Dress of the *Czaritza* or Empress is little different from other Women; the Attire of her Head is something higher, and her Smock Sleeves are much longer, to wit, ten or twelve *English* Yards; besides that, her Robe or uppermost Gown has wide Sleeves, not unlike to those of our Batchellours of Arts: These are worn by all her Women of Honour, Chamber-Women, Ladies, and Embroideresses. The Father or Brother of the *Czaritza* or Empress, dare not call her his Daughter and Sister, nor dare any of the Kindred own themselves so.

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The Czarovitz. It is a general Custom among the *Russians*, not to let their young Children be seen by any body, but their neareſt Relations, for fear Strangers ſhould caſt ſome ill Aſpect upon them. This is more ſtrictly obſerved with the *Czarovitz* or *Son of the Czar*, none being permitted to ſee him, unleſs it be his Tutor, and Family Servants, till he be fifteen Years old, when he is expoſed to publick View; At the Birth of a *Czarovitz*, the people, to demonſtrate their Joy, bring great Preſents to the Court, which are, for the moſt part, return'd, but, if the *Czar* likes any of them, he pays to the full Worth for them. The *Czar*'s Children are attended by other Children, bred up with them, who exactly know their diſtance, and what manner of Reſpect is to be paid to them, as well as other Perſons, of what degree ſoever. None of them dare ſpeak the leaſt Word of what paſſes in their Court; as it is death for any one to Reveal what is paſt in the Czar's Palace.

CHAP. XI.

Of the Religion of the Muſcovites, *and their Church Government.*

THE *Muſcovites* do all profeſs one and the ſame Religion, which may be ſaid to be particular to them; foraſmuch as it extends not beyond the Grand Czar's Dominions, unleſs it be at *Narva*, where ſome few *Muſcovites* live under the Juriſdiction of *Sweden*, and that there is ſome Analogy betwixt them and thoſe Inhabiting the *Poliſh Ruſſia*, that profeſs the *Greek* Religion. The *Muſcovites* glory, that they are the only True *Chriſtians* now in the World; foraſmuch as they are baptized, whereas others have been only Sprinkled, which is the Reaſon they alledge

alledge for Re-baptizing all ſuch, of what Perſuaſion ſoever, that embrace their Religion. They profeſs, as they ſay, the true *Greek* Religion, which makes them ſhew abundance of Reſpect and Kindneſs to the *Greeks*, ſo that the *Greek* Monks or Prieſts, which frequently come from other parts into *Muſcovy* with their Relicks, know how to make an Advantage of their Simplicity and Ignorance. They found their Religion on the Books of the Old and New Teſtament. They are forbidden to bring the whole Bible to Church (tho' they are allowed to read it at home) by reaſon of ſeveral paſſages in the Old Teſtament; ſo that they only carry the New Teſtament, and ſome certain choſen Pſalms and Verſes taken out of the Prophets. It is about threeſcore years ago that they got the Bible tranſlated into the *Ruſſian* Language, wherein they followed, as they pretend, the foot-ſteps of the *Seventy Interperters*. They have alſo a certain Book, which they call the *Hiſtory of the Goſpel*, but the whole ſo adulterated with Fabulous Narrations, and Impertinent Circumſtances, that in another Chriſtian Country it would be ſo far from being look'd upon as a Book of Devotion, that it would appear abominable. As to the Explication of the Bible, they follow St. *Cyril* Biſhop of *Jeruſalem*, who flouriſh'd towards the latter end of the Fourth Age, under the Reign of the Emperor *Theodoſius*, and ought not to be confounded with *Cyril* of *Alexandria*. The reſt of the Fathers, which are in greateſt eſteem among the *Ruſſians*, are *John Damaſcene*, *Gregory Nazianzen*, St. *John Chyſoſtome*, and *Ephraim* the *Syrian*; of whom they relate, that an Angel having preſented to him a Book writ in Golden Characters, which no body could diſcloſe, he immediately received thoſe Inſtructions from thence, which he has tranſmitted in his Books to Poſterity. They relate out of their Annals, that the *Chriſtian* Religion was firſt eſtabliſhed in theſe parts by the Apoſtle St *Andrew*, who leaving *Greece*, came to the *Boryſthenes*, where he embark'd,

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and by the Sea of *Ladoga*, came to *Novogorod*, where he Preach'd the Goſpel. That the Chriſtian Religion was afterwards extirpated by the Neighbouring Pagans, who made themſelves Maſters of *Muſcovy*, till in the Year 989. Prince *Wolodimer*, or *Ulodimer*, Great Duke of *Ruſſia* having given them a ſignal Overthrow, and re-united ſeveral of theſe Provinces to his Crown, grew ſo famous for his great Atchievements, that *Baſilius* and *Conſtantine Porphyrogenneta*, Emperours of *Conſtantinople*, ſent their Ambaſſadours to Congratulate his good Succeſs; and that by the Converſation and Inſtructions of theſe Ambaſſadors, Prince *Wolodimer* was induc'd to embrace the Chriſtian Faith, and to receive Baptiſm. *John Cropalates* who writ part of the *Byzantine Hiſtory*, and lived much about the ſame time, as alſo *Cedren* and *Zonaras* chiefly attribute the Converſion of the *Ruſſians* to the Chriſtian Religion, to a Miracle perform'd by a Biſhop that was ſent thither by the *Patriarch* of *Conſtantinople* to inſtruct and baptize the people. For, theſe Infidels having objected to him, That, ſince God had preſerved *Daniel*'s Companions in the Fiery Furnace, why might not with the ſame, or more reaſon, the Bible be prevented by God's power, from being conſumed by Fire? The Biſhop, after having told them that he was aſſured he could not ask any thing from God, which he could not obtain by his prayers, caſt the Bible into a great Fire, made for that purpoſe, where having lain till the Fire was all ſpent, it was taken out as entire and untouch'd as it was caſt in, whereat *Wolodimer* being moved, aboliſh'd all Idolatry, and in lieu thereof, planted Chriſtianity in all his Territories. From hence it is, that they deduce the Origin of their Religion from the *Greek* Church, which however, they have much alter'd ſince.

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The Creed of *Athanasius* is the general Rule of their Faith, for they believe in *God the Father* as Creator of the World, in *God the Son*, as Saviour and Redeemer of Mankind, and in *the Holy Ghost*, as Sanctifier of all the Faithful; but for the rest, they are involved in a great many Superstitions, and fix the Center of their Devotion, more in the outward and Ceremonial Part, than in the Internal Part of Religion. They pay their Venerations to the Virgin *Mary*, the *Evangelists*, the *Apostles*, and an infinite number of other Saints, not only as Intercessors, but Co-operators of their Salvation, for they pay to their Saints and Images all the Honours due to none but God Almighty. There is never a Family so small in *Muscovy*, but what has its Tutelar Saint's Image hung up against the Wall of the Chamber, unto whom the ignorant People pay their daily Devotion, and all the religious Instructions they give to their Children, tends to no more, than to stand with a great deal of Respect, and to say their Prayers before those Images; for the rest, they place the utmost Excellency of their good Works (which they believe meritorious) in building of Monasteries and Churches, and giving Alms. Those who intend to change their Religion, and embrace the *Muscovian*, are obliged to go for six Weeks into some Monastery or another, where all the Instructions they receive, is, how to say their Prayers, how to reverence their Saints and Images, and how to make the Cross.

The whole Exercise of the *Muscovian* Religion, may be reduced under these several Heads, *viz.* Baptism, Reading of the Word of God in their Churches, going to Mass, Praying to Saints, and making Reverences before their Images, Processions, Pilgrimages, Fastings, Confession and Communion.

Baptism

Their Baptiſm. Baptiſm, they look upon as the moſt neceſſary Point of Religion; they acknowledge themſelves conceived and born in Sin, and that by Baptiſm, they are regenerated and cleanſed, according to God's Inſtitution, from their original Impurity. They baptize their Children as ſoon as they are born; and, unleſs they be too weak (when they Baptize them at home, but never in the ſame Room where the Mother lies) they are carried to Church by the Godfather and Godmother, where being met at the Door by the Prieſt, he ſigns the Child with the Sign of the Croſs in the Forehead, and gives him the Benediction, ſaying, *The Lord preſerve thy coming in, and thy going out.* Then they walk up together to the Font, which ſtands in the middle of the Church, croſs which, the Prieſt faſtens nine lighted Wax-Candles, delivered to him by the Godfathers, whom he Incenſes, and Conſecrates the Water with a great many Ceremonies. Then the Proceſſion begins about the Font; the Clerk goes before with the Image of St. *John*, being followed by the Godfathers, with Wax-Candles in their Hands; thus they go about it three times, whilſt the Prieſt Reads out of a Book. The Proceſſion being over, the Godfathers give the Name of the Child to the Prieſt, in Writing, upon his Demand, who puts it upon an Image, which he holds upon the Child's Breaſt, and after ſome ſhort Prayers, asks the God-fathers, Whether *the Child believes in God the Father, Son, and Holy Ghoſt.* Having anſwer'd, Yes, they all turn their Backs to the Font, as a Sign of their Averſion to the three next following Queſtions, to be asked by the Prieſt, to wit; Whether *the Child forſakes the Devil?* Whether *he forſakes his Angels?* Whether *he forſakes his Works?* The Godfathers anſwering, Yes, diſtinctly to every Queſtion, and Spitting three times upon the Ground.

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Then they face about again to the Font, and being asked by the Prieſt, whether they promiſe to bring up the Child in the true *Greek* Religion, they advance with the Child nearer towards the Door (for fear the Devil, by whom they believe Children to be poſſeſs'd before Baptiſm, ſhould take up his Reſidence in the Church) where he begins the Exorciſm, putting his Hands upon, and blowing three times croſs the Child with theſe Words: *Get out of this Child thou unclean Spirit, and make way for the Holy Ghoſt.* Then returning to the Font, he cuts off a little of the Childs Hair, which he puts into a Book, and, having asked the God-fathers, whether the Child was brought thither to be Baptized, he takes him ſtark Naked into his Arms, and dips him three times into the Water, pronouncing the Words of the Sacrament in the mean while, *viz. I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Immediately after the Baptiſm, he ſigns it with the ſign of the Croſs on the Forehead, upon the Hands, Breaſt and Back, with a certain Oyl conſecrated for that purpoſe, and having put a corn of Salt in the Child's Mouth, and a clean Shirt about him, *Thou art*, ſays he, *as clean and as clear from thy Original Sin, as thy Shirt.* Then the Prieſt hangs about his Neck a little Croſs of Gold, Silver or Lead, according to the Ability of the Parents, with a very ſtrict Injunction to wear it all his life-time; which is obſerved with ſo much ſtrictneſs by the *Muſcovites*, that they deny Chriſtian Burial to ſuch as have it not about them, at their laſt Exit out of this World. The whole is concluded by the Prieſt's ſigning the Child a certain Saint, whoſe Image he delivers to the God-father, and charges him to take effectual care, that, the Child, as ſoon as he is come to Years of Diſcretion, may pay all due Reverence to his Patron. Laſtly, he takes his leave from the Child and God-fathers with a Kiſs, exhorting them to mutual Love, but to take heed of intermarrying.

The Water, wherein the Child is to be Baptized, is never Warmed over the Fire, though the Cold be never ſo exceſſive, but they put it ſometimes in ſome warm place or other, to take off a little of the cold. If two or more Children are to be Baptized at the ſame Font, the Water is emptied ſo often as there are ſeveral Children to be Baptized, it being their Opinion, that the Water which is contaminated with the Original Sin of the firſt Child, is not pure enough to cleanſe the ſecond or third from their Impurities. Perſons of Age who change their Religion, and embrace the *Muſcovite* Faith, nay, even *Muſcovites*, who having changed their Religion in another Country, are willing to return to their own Communion, muſt be firſt Re-baptized, which is always done in a Brook or River, where they are plunged over Head and Ears, be it never ſo Cold, nay, they oftentimes break through the Ice to come at the Water.

In the ſame manner are treated thoſe whom the *Ruſſians* call *Chaldeans*, who being look'd upon by them as Infidels, and who during the time they commit their Extravagancies, have withdrawn themſelves from the Church, muſt be reconciled to it, by Re-baptization on *Twelfth-day*, as that on which happened the Vocation of the *Gentiles*. They are a Company of idle Vagabond Fellows, who, in Commemoration of *Sadrach*, *Meſack* and *Abednego*, that were caſt into the Fire by the Command of *Nebuchadnezzar*, repreſent the Men that heated the Oven; for which purpoſe, purſuant to an Ancient Cuſtom, they get leave from the Patriarch, to Diſguiſe themſelves, and to run up and down the Streets with Fire-works, from the Eighteenth Day of *December*, till *Twelve-tide*: During which time, they commit great Inſolencies, exacting ſmall Gifts from the Peaſants whoſe Hair and Beards they ſet on Fire upon refuſal. On *Twelfth-day*, when their Licenſe is expired, they are Re-baptized (ſome of them having been Baptized Ten or Twelve times) and lookt upon as good Chriſtians. Thoſe that intend to Embrace the *Ruſſi-*

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an Faith, be they of what Religion they will, muſt firſt renounce their former Baptiſm, abjure their former Religion, and declare it Heretical, ſpit as often as it is named, and Curſe their Fathers and Mothers. After which they are clad in the *Muſcovian* Habit, and are maintained by the Great Duke according to their Qualities.

Their Feſtivals, when beſides *Sundays*, every body is to attend Divine Service at Church, are regulated and certain, and are inſerted in the *Muſcovian* Almanack, according to the Old Stile: They have fifteen of them throughout the whole Year, and ſtand according to their Year, which begins in *September*, in the following order. *Their Feſtivals.*

Firſt, The Nativity of the Bleſſed Mother of God, on the Eighth Day of *September*, called by the *Ruſſians*, *Praſnick Roſoſtua Priziſte Bogorodice.*

The Exaltation of the Croſs on the Fourteenth of the ſame Month, called *Uzemirna Wuſdai Senja Chreſta.*

The Oblation of the Bleſſed Mother of God, on the One and Twentieth of *November*, called *Vedenja Priziſte Bogorodice.*

The Nativity of Chriſt on the Five and Twentieth of *December*, called *Roſoſtua Chriſtova.*

The Epiphany on the Sixth of *January*, called *Creſcoenia.*

Candlemaſs Day the ſecond of *February*, called *Stretenia Goſpoda Boga.*

The Annunciation of our Bleſſed Lady, on the Five and Twentieth of *March*, called *Blagaveſcenia Priziſte Bogoredice.*

Palm Sunday, which they call *Werbna Wſcreſhenia.*

Eaſterday, or the Reſurrection of Chriſt, called *Welikoiden*, or *Wſcreſhenia Chriſtova.*

The Aſcenſion of Chriſt, called *Wſneſhenia Chriſtova.*

Whit-Sunday, or the Sending of the Holy Ghoſt, called *Schieſtnie Swetaga Duena.* The next day after this, they Celebrate the Feaſt of the *Trinity*,

ty, and the next following *Sunday*, that of *All Saints*.

The Manifestation of the Glory of *Jesus Christ* upon the Mountain; which they call *Prebrosiena Gospodo Christova*, is celebrated on the 6th Day of *August*.

The Ascension of the Virgin; or, The Assumption of the Mother of God, called by them *Uspenia prisiste bogorodice*, they celebrate on the 15th of the same Month.

There is scarce a Day in the Year, but what is dedicated to one Saint, or another; nay, sometimes three or four Saints have but one Day allotted betwixt them: But these being of an inferiour Degree, are not much regarded by the Laity; the Ecclesiasticks being only obliged to say the Offices appointed for those Days.

Formerly the *Muscovites* made but an indifferent Account of their Festivals and *Sundays*; for, though they would go to Mass in the Morning, the Shops were open, and the Handycraft's-Man did follow his ordinary Employment in the Afternoons; till about Fifty Years ago, by a special Order from the Patriarch, the Shops were ordered to be shut, not only upon these Festivals and *Sundays*, but also on their Weekly Fasting-days; to wit, on *Wednesdays* and *Fridays*: And that during the Time of Divine Service, no Wine or *Aqua-vitæ* should be sold; but this is not executed with too much Rigour; at least, they seldom fail to conclude them with Strong Liquors.

Their Church-Service.

Upon these above-mentioned Festivals, and *Sundays*, they go to Church three times a Day; first, in the Morning early, to Mattens; at Noon; and in the Evening, to Vespers. They do not make use, in their Service, of any Sermons, or Instructions to their Auditors; but only read certain Passages out of the Bible, and some Homilies: Giving for a Reason, That their Faith being founded upon the pure Word of God, it is, without any farther Explication, sufficient to lead them into the Way of Salvation; for

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as much as the divers Interpretations of the Holy Scripture occaſion Hereſies and Diviſions in the Church. This they lay down as ſo unalterable a Maxim, that ſome of their Prieſts, who were, perhaps, not quite ſo ignorant as the reſt, and undertook to preach, and exhort the People out of the Holy Scripture, have been excommunicated, and baniſhed into *Siberia*; as it happen'd about 60 Years ago, to a certain Proto-Pope of *Morum*, and his Followers. Their whole Service therefore conſiſts in the Reading of certain Chapters out of the Bible, ſome Pſalms, and St. *Athanaſius*'s Creed: Sometimes they add an Homily out of St. *Chryſoſtom*, or certain Prayers, or rather Anthems; ſung much after the ſame manner as the *Antiphona's*.

The general Morning-Anthems are, *Deliver me, O Lord, of thy abundant Mercy: For thy Mercy's ſake, cleanſe me from my Sins; O Lord, my Saviour.* This is for the Mattens, or Morning-Prayers.

At Noon-Prayers, this Anthem is uſed, amongſt others; *We truſt in Chriſt, our Saviour; and our Hope is in him: Halleluja; Halleluja.*

That for the Veſpers, is; *Lord, hear my Prayer, and hear me when I call; and let my Cry come unto thee.*

At the Concluſion of theſe, or any other of their Anthems, the People repeat three times (making every time the Sign of the Croſs) their *Goſpodi Pomilui*; or, *Lord, have Mercy upon me.*

This done, the Prieſt, attended by the Clerk, goes up to the Altar, where he ſays the Office, according to the Liturgy of St. *Baſil*. He pours Red Wine and Water (in Imitation of the Blood and Water that came out of our Saviour's Side) into the Chalice, with ſome little Bits of Leaven'd Bread; and after having conſecrated them, and ſaid ſeveral Prayers, he takes out the Bread with a Spoon, but gives nothing of it to any body, unleſs it be to ſome ſick Child, brought thither on purpoſe to receive the Communion according to the Inſtitution of the *Muſcovite* Church. They are all bare in the Church,

even the Great Duke himſelf. The People ſtand all the Service-time, and inceſſantly bow and pay their Reverences to the Images, frequently pronouncing *Goſpodi Pomilui*, or *Lord have Mercy upon me.* The moſt Devout proſtrate themſelves, knocking their Heads againſt the Ground; eſpecially at *Whitſuntide*, when they fall proſtrate upon Sycamore-Branches wherewith their Churches are ſtrewed; being perſwaded that the Holy Ghoſt deſcends upon theſe Leaves. The Prieſts only have the Liberty of keeping on their Caps, which are given them at their Conſecration. But if a Prieſt have known his Wife, if he have touched a dead Corps, or been at a Burial, he is not to officiate at the Altar the ſame Day, but is obliged to ſubſtitute another in his Place. The moſt Devout keep at a diſtance, not entring the Church, but perform their Devotion at the Door, among the Women: The fair Sex (as if they were not ſufficiently diſciplined at home) having this, as an additional Mortification, enjoined them, that they muſt keep at a diſtance at Church; eſpecially if they have chanced to take the Husband in a good Humour, and enjoyed lately the Pleaſures of Matrimony. In which Caſe alſo the Man is confined to the Church-door, unleſs he have, after having had Knowledge of his Wife, waſhed and bathed himſelf, and put on a clean Shirt. If the *Ruſſian* Women were as conſtant Church-Women as our Ladies, they would be obliged to build their Porches bigger than the Churches.

Moſt of theſe Feſtivals are alſo ſolemnized among the *Muſcovites* with Proceſſions, among which, that upon *Palm-Sunday*, repreſenting the Entrance of our Saviour into *Jeruſalem*, is performed in the Preſence of the Great Duke, and the Patriarch himſelf, in the City of *Meſco*; and throughout the whole Kingdom, by the Wayvodes and Metropolitans of the Provinces, who repreſent the Great Duke and Patriarch.

Proceſſion on Palm-Sunday.

The Great Duke goes from the Caſtle, with the Patriarch, to the Church called *Jeruſalem*, without the Caſtle-Gate, in the following Order: After a Hundred,

Hundred, or more, Scavengers have cleared the Way through which the Procession is to pass, there first comes a very large Chariot, most like a Pageant, drawn by six Horses; in which is placed a Tree, garnished with abundance of Apples, Figs and Grapes, which are fasten'd to the Branches: Round about it are placed four or five Lads, with Surplisses, singing *Hosannah*. Next to the Chariot come a great many Priests, in their Surplisses and Copes; some carrying Books and Crosses, others Banners and Images upon long Poles; some sing, others cast Incense among the People. After these, march the Duke's Factors and Merchants; then the Secretaries, *Knez* and *Boyares*, who go immediately before the Great Duke, most of them with Palm twigs in their Hands. The Grand Duke himself marches on foot, richly clad, with a Crowned Bonnet upon his Head; supported on both sides by two of the principal *Bojares*, or Counsellors of State; and leading by the Bridle, which is three or four Yards long the Patriarch's Horse: This Horse, which is covered all over with a White Fine Linnen Cloth, is disguised like an Ass, with great Artificial Ears; upon which the Patriarch rides sideling, having upon his Head a round low Crowned Cap, with a narrow Brim, lined with Ermins, and richly beset with Pearls, over which appears a kind of a Diadem: In his Right Hand he has a Cross of Diamonds, wherewith he blesses the People, who receive his Benediction with very low Submissions, bowing their Heads to the Ground, and making the Sign of the Cross. He is surrounded by Metropolitans, and other Priests; whereof, some carry Books, others Censers. As they pass along, there are a great Number of Boys placed on both sides of the Way, some of which pull off their upper Garments, which they scatter along the Way; others lay Pieces of Cloth, of several Yards long, upon the Ground, for the Great Duke and Patriarch to pass over. Thus they march to the above-mentioned Church, where having stay'd above half an Hour, they return in the same Order, till they come

to a certain Plat-form, where the Patriarch, after having preſented the *Czar* and ſome of the *Boyares* with Palm-twigs, takes off the Great Duke's Cap, and having laid it upon a Silver Plate, he preſents his Diamond-Croſs to him to kiſs. This being done with a moſt profound Reverence by the *Czar*, the Patriarch waves it on high, all round about, firſt towards thoſe upon the Plat-form, who alſo receive this Benediction with the utmoſt Reſpect; and then to all the People, who at the ſame Inſtant proſtrate themſelves upon the Ground, eſpecially the *Czar*'s Guards that attend there, and upon this Occaſion, appear the moſt zealous in their Devotion. They conclude with ſome Hymns, which having lengthen'd the whole Devotion to an Hour, the Proceſſion marches from thence back to the Caſtle in the ſame manner as they went firſt to the Church. The Patriarch, as an Acknowledgment of the Honour received from His *Czarriſh* Majeſty, in leading his Horſe, preſents him with a Purſe, containing to the Value of an Hundred Guineas.

Their Eaſter. Eight Days after this Proceſſion is the Feaſt of *Eaſter*, which the *Muſcovites* celebrate with great Ceremonies, and Rejoicings; as well in Remembrance of the Reſurrection of our Saviour, as that it puts an End to their Mortifications which they have endured in their *Lent*. Their Rejoicings continue for 15 Days during which they feaſt one another with all manner of good Cheer; and to make themſelves a full Amends for their Sufferings during the *Lent*, they ply the Drinking-Houſes ſo warmly, that they are filled up every where with Perſons of all ſorts, Men and Women, Eccleſiaſticks and Laicks; and the Streets almoſt not to be paſſed, for the Multitudes of Drunkards at Night. They ſell for theſe fifteen Days Eggs ready dyed, of all ſorts of Colours, but eſpecially of a Red, or Crimſon; which they ſend as Preſents to one another, to ſome, one; ſome, two; ſome, three: And if they meet one another in this Time, they ſalute one another with theſe Words, *Chriſtos wos chreſt*, that is, *Chriſt is riſen*: Whereto the

the other having answered, *Woistin wos Chrest*; that is, *He is certainly risen*; they kiss one another: He that salutes first, is obliged to present the other with an Egg; no body, of what Condition, Sex or Quality soever, daring to refuse either the Kiss, or the Egg. The Great Duke himself does not only present Eggs to the principal Counsellors and Lords of his Court, but also to his Military Officers residing in the City of *Musco*; who all come to kiss his Hand, and His Majesty imparts to them his Royal Benediction.

Procession on the First of October.

They have many such like Processions, upon several Occasions: and the Great Duke goes frequently on Pilgrimage, with his whole Court. The First of *October* is, among other Days, celebrated with a great deal of Ceremony. The Great Duke, attended by his *Bojares*, and Officers of his Houshold; and the Patriarch, accompanied by some Metropolitans, and a great Number of other Priests, with Books and Crosses in their Hands, go in Procession to the same Church we have mentioned before, called by them, that of the *Blessed Trinity*; and by the *Germans*, and most other Strangers, *Jerusalem*. But before they come quite to the Church, there is a Theatre erected on the Right Hand as you go to it, railed in all about; before which are planted two great Pieces of Cannon, whereof the Bore is near half an Ell Diameter. The Grand Duke and Patriarch, without admitting any body else, being got within the Rails, upon the Theatre, the Patriarch presents to the Great Duke a certain Image, painted upon a piece of Past-board which folds together in the Middle, not unlike a Book, and is enriched with Silver at the four Corners: to which the *Czar* makes a very low Reverence, touching it with his Forehead, whilst the Priests without the Rails are muttering over certain Prayers, appointed for that Solemnity. This done, the Patriarch presents to him a Golden Cross, beset with Diamonds, of about a Foot in length; which, after the Great Duke has kissed, the Patriarch touches his Forehead and Temples with it; and so

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to Church they go, where the Service is performed, and the Solemnity ended for that Day.

Their New-Years-Day. With no leſs Solemnity they celebrate their *New-Years-Day*, which is the firſt of *September*; they having no other Epache but that of the Creation of the World, as we have mentioned before. This Proceſſion is performed in the Caſtle, where a conſiderable number of the People are permitted to partake of the Benediction given them by the Patriarch. He, attended by three or four Hundred Prieſts, carrying Banners, Images, Croſſes, and Books, comes out of the Church, which is on the Right Hand of the Second Court of the Caſtle, while the Great Duke with his *Knez*, *Bojares*, and other Officers of his Court, comes out on the Left Hand of the ſame Court. The Grand Duke with his Cap in his Hand, and the Patriarch with his Mitre on his Head, and a Croſs beſet with Diamonds a Foot long in his Hand, advancing to one another, the Patriarch preſents the Croſs to the Great Duke to kiſs; which he having done with a moſt profound Reſpect, the Patriarch gives his Benediction firſt to the Czar, and afterwards to all the reſt there preſent, wiſhing them all Proſperity in the New Year.

Their Images. As to what concerns their Images, they ſuffer not any that are Carved or Graven, either in their Churches or Houſes; becauſe, ſay they, theſe are forbidden in the Decalogue; but their Images are painted with Oil upon Wood. The beſt of all is, That they will not admit of any painted by Foreigners, though done by the greateſt Maſters of *Europe*; but they muſt be painted by one of their own Religion: So that for Colour, Painting, and Proportion they are the moſt wretched in the whole World, being about a Foot in Breadth, and not quite a Foot and a half in length. There is in the City of *Muſco*, as we have mentioned in the Second Chapter, a certain Street appointed for the Sale of theſe Images; though a *Muſcovite* will never own to have bought his Saint: For which reaſon, when any one of them has choſen an Image in the God-market, he depoſits Money

ney for the Exchange of it; if the Saint-maker thinks it not ſufficient, he ſhoves it back, and the other Party is obliged to add more to it, till both Parties are contented. They will own, that during the firſt Centuries, even till the Time of *Conſtantine* the Great, Images were not uſed in the Church; or, if they were, no Worſhip was paid them. They alledge that they follow in this Point the Authority and Opinion of *John Damaſcene*, though it is more likely they have taken them from the *Greek* Church. The Walls of their Churches are every where full of them, as they are the chief Ornaments of their Houſes, every Family having its Saint with a ſmall Wax-Candle before it, which they light when they pay their Devotion. Over the Porch of their Churches, in the Market-places, and over the Gates of their Cities you are ſure to meet with the Picture of ſome Saint or another, but eſpecially with that of the Virgin *Mary*, and St. *Nicholas* the Patron of *Muſcovy*.

Their Adoration of Saints.

Theſe Images the *Muſcovites* reſpect, and look upon as things ſo abſolutely neceſſary, that without them they could not perform their Devotion. As often as they addreſs their Prayers to them, they ſet Wax Candles before that Saint to whom they intend to make their Addreſſes; and after they have made moſt profound Inclinations with their Heads, they frequently make the Sign of the Croſs with three Fingers of their Right Hand, touching firſt the Forehead, next the Breaſt, laſtly the Right Shoulder, and the Left after that. They conceive in this way of croſſing themſelves a great deal of Myſtery; for, they ſay, the Three Fingers ſignifie the Trinity; by their putting them to their Forehead, they would ſhew that Chriſt is aſcended into Heaven; by croſſing the Breaſt, that God ought to be reverenced and loved with all our Heart. But as to making the Sign of the Croſs from the Right Shoulder to the Left, they intend to ſignifie the Day of Judgment; foraſmuch as it is ſaid, *That God ſhall place the Righteous on his Right Hand, to be called to Eternal Salvation*;

tion; and the wicked on the Left, to be thrown into the Abyſs of Hell.

If they paſs by any of their Images in the Street, they make a ſtand for a while before them, till they have made their Reverence four or five times one after another, which is done by croſſing themſelves, and pronouncing with a loud Voice their *Goſpodi Pomilui*, or *God have mercy upon me.*

Their Croſſes. They addreſs themſelves with the ſame Veneration to ſuch Croſſes as they meet with in their way, where they are frequently obſerved to ſtop, and repeat the ſame Ejaculations. The firſt, nay, the only thing Parents teach their Children, is, to make their Reverences and Inclinations to the Images, to make the Sign of the Croſs, and to ſay the *Goſpodi Pomilui*, or *God have mercy upon me.* The *Muſcovites* don't undertake any thing, nor Eating nor Drinking, or whatever elſe it may be, without making firſt the Sign of the Croſs, which may well be called the Introduction to all the Civil Actions of the *Muſcovites.*

The Tutelar Saints of private Houſes have commonly their Stations aſſign'd them in a Corner behind the Table. Whenever a *Muſcovite* comes into a Houſe, the firſt thing he does is to go ſtraightways to the Saint of the Houſe; if he cannot find him, he asks, *Jeſt le Boch*, or *Where is the God?* After he has found him out, he pays his Reverence to him, ſaying his *Goſpodi Pomilui*, or *Lord have mercy upon me*; and then turns about and ſalutes the Company. If they are to take a merry turn with a Woman in the Room where the Saint is, they are ſure to cover him firſt, perhaps for fear he ſhould tell tales. They will not allow Strangers to touch them, or for any Body to ſleep in the ſame Room, with their Feet towards them; nay, ſome are ſo nice, as to purifie the Chamber with Incenſe, if any Strangers of another Religion have lodged in it.

They will hold their Images to the Fire, believing they have a Power to extinguiſh it if they pleaſe. The *Swediſh* Soldiers, who in the Year 1610. had taken and burnt the City of *Novogorod*, when they ſaw the Inhabitants preſenting their Images to ſtay

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the Progreſs of the Flames, being convinced of their Fondneſs to them, and not finding any thing elſe in their Houſes worth taking, carried away their Images, which the *Muſcovites* afterwards redeemed at a very good Rate. In time of Fire they ſtrive, before all other things, to ſave their Images; but if they, or a Church happen to be burnt, they would look upon it as a great Diſgrace to ſay the Saint or Church is burnt; but they ſay, They are aſcended. When the Image is become obliterate or rotten, they either bury it with a great deal of Ceremony, or elſe (which is the general way) throw it into ſome River, and commit it to the Chance of the Current; at parting they croſs themſelves, and cry, *Proſti*, *Farewel.* Perſons of great Fortunes or Quality adorn their Saints with Pearls or precious Stones; but theſe Demy-Gods are ſo tenacious of what they have once got into their Clutches, that they will never part with any of it again to the Owners, though never ſo neceſſitous. There are not wanting Examples, that, upon a pinch, ſome have made bold to borrow of their Saints againſt their Will, what formerly was their own, who have paid for it with the loſs of both their Hands. If any one is excommunicated, his Saint, as well as his Perſon, is excluded from the Church.

The *Muſcovian* Monks and Prieſts, as ignorant as they are in other matters, have been cunning enough not to deſpoil the Saints of the Art of doing Miracles. At *Archangel* there was once a Gang of them, who, by ſuch Impoſtures, had got a conſiderable Sum of Money together; but falling out among themſelves when they were dividing the Spoil, the Fraud was diſcovered, and ſo had a good Whipping for their pains. It muſt be owned, there are but few Inſtances of this nature among the *Muſcovites*, they being elſe too zealous to call in queſtion the Omnipotency of their Saints, whom they believe to have at leaſt ſomething of Divinity in them. In the Year 1643. an old Image had began to change Colour and to turn a little reddiſh. This was immediately cry'd up not only for a Miracle, but rather for an ill Omen, *Their Miracles.*

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or ſome Bloody Preſage, to that Degree, that the Great Duke and the Patriarch being frightned thereat, as well as the People, preparations were making for an extrordinary Faſt-day, and publick Prayers to be made all over the Kingdom; but ſome of the *Bojares* having thought it convenient to call together all the Painters about the City, they brought in their Verdict: That they believed there was nothing ominous in the matter, foraſmuch as they were aſſured, that time having conſumed the Paint, had only diſcovered the colour of the Wood, which was Red. Among others of their miraculous Saints, they have two of a late Date; the Name of the firſt was, *Sudatworets Philip* Metropolite, he lived in the Reign of that famous Tyrant, *John Baſilovits*, unto whom he uſed conſtantly to make remonſtrances of his wicked Life and Cruelties, till the Great Duke not able any longer to endure his Reprehenſions, cauſed him to be ſlain by one of his Servants; ſince which time he has been reckoned among their Holy Martyrs, and been famous for the Miracles they have attributed to him, which were formerly performed at *Archangle*, near which he was Buried in the Iſle of *Solofka* in the *White Sea*, but has been ſince from thence tranſlated to the City of *Muſco*, and placed in the great Church of the Caſtle; where for ſome time he did moſt ſurpriſing Miracles, by healing the Dumb, Deaf, Blind, Agues, and Paraliticks: But of late Years, it ſeems, the Saint is grown Weary of his Profeſſion of Phyſick, though they affirm, that his Body remains entire to this day, which is not eaſie to be diſproved, ſince it is forbidden upon pain of Death, to lift up the Cloath which covers the Body of the Saint.

The ſecond, and the topping Saint of all *Muſcovy*, for Miracles, is one *Sergius*, whoſe Reſidence was in the Monaſtery of *Troitza*, about threeſcore Miles diſtant from the City of *Muſco*. This Saint as it ſeems, was in his younger Days, a Military Perſon of a very graceful Aſpect, but having taken a Diſtaſte at that Profeſſion, and abandoned his vicious

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courſe of Life, turn'd firſt *Hermite*, and afterwards got into the Monaſtery of *Troitza*, which from his Name, ever ſince his Burial there, has been called *Zergeofski Troitza*, it being formerly Dedicated to the *Trinity*, where being ſoon after choſen Abbot, he, and one of his Diſciples, called *Nikon*, grew ſo famous for the many Miracles they performed, that they were both Canonized after their Death, which hapned in the Year 1563. Their Heads, as they ſay, do not only remain entire to this day, but alſo that of *Sergius* (if one may believe them) has not loſt its Military Operation; for, when this Monaſtery was Beſieged by the *Poles*, the Head of *Sergius* only forced them to raiſe the Siege, having cauſed them to turn their Arms againſt themſelves, during the Aſſault: 'Tis true, this Monaſtery was Beſieged by the *Poles*, under their General *John Sapicha*, who was forced to abandon the Enterpize, and thus far the *Monks* are in the right of it, but they were miſtaken in the true circumſtances of the matter; for, aſmuch as it was not the Head of their Saint, or their own Bravery, put the *Swediſh* Army that obliged the *Poles*, to raiſe the Siege: But they are not uſed to examine Miracles with ſo much nicety here; for notwithſtanding this, the Great Dukes goe thither generally twice a Year to do their Devotion, and when they come at two Miles diſtance from the Monaſtery, alight from their Horſes, walking the reſt of the way on foot. Having performed their Devotion, they ſpend ſome days in Hunting, during which time, the Abbot entertains the Great Duke, and his whole Retinue. The *Muſcovites* frequently perform here their Vows of going on Pilgrimage, and beſtowing their Alms, made perhaps in their Travels or Sickneſs, which with the Liberality of the Great Dukes, has encreaſed the Revenues of this Monaſtery to that Degree, that it is accounted one of the Richeſt and the moſt Beautiful in all *Muſcovy*, and maintains a great number of Monks.

There is alſo a Church Dedicated to the Holy Mother of *Caſan*, whither many Pilgrimages which are made

made by the *Muscovites*, as also to *Chutina*, about Eight Miles distant from *Novogorod*, to the Sepulchre of one of their Saints, called *Werlam*, who being Born at *Novogorod*, was Buried near the said Monastery of *Chutina*.

On the Eve of the Pentecost they perform certain annual Devotions in Memory of their departed Friends, with a great deal of Formality, but in a manner very Ridiculous.

Their Churches. Those of their Churches which are of Stone, are all round and Vaulted, because, they say, they have thus a nearer resemblance to Heaven, which is the Throne of God. These have in the midst of four Turrets, a Tower form'd at the Top, not unlike the Knobs we put on our Bedsteads, having upon it a Triple Cross: This is to represent our Saviour, as the head of the Church, and the Cross being the Badge of Christianity, they think fit, the Church of Christ should be distinguish'd by it from others. Within are neither Seats nor Benches, because none sit down, but all perform their Devotions, either standing, or prostrating themselves. They don't make use of Organs, or any other Musical Instruments in their Churches, being perswaded, that things inanimate, cannot glorifie God. They believe their Churches profaned by the Entrance of any Stranger that is not of the same Communion, wherefore they are not admitted, and as soon as Discovered, thrust out. But if a Dog chances to come into the Church, they first sweep, and afterwards purifie it with Incense and Holy Water; they also shew a great deal of respect for their Church-yards.

Their Bells. Their Bells are not hung in Steeples like ours, but placed in a certain Engine, built for that purpose in the Church-yard, near the Church: They are for the most part very small (tho' *Muscovy* has else the greatest Bell perhaps in the World) seldom exceeding 200 Weight. The Ropes are not fastned to the Bells, but to the Clapper, and they fasten two of these Ropes to both Arms near the Elbows, and two more to both hands of a Man, so that one

single

ſingle Perſon may make a Chiming, in which the *Muſcovites* take extraordinary delight, tho' it ſounds but very indifferently to thoſe that are uſed to better; they Toll them at the beginning of Services, and at the Elevation of the Chalice; for, the Bread being put in immediately after the Conſecration into the Wine, they make but one Elevation; they reckon the Chiming of Bells ſo eſſential a part of Divine Service, that they believe it to be imperfect without it.

If there be any Religion in the World that obliges its Profeſſors to a moſt ſevere Mortification, it is certainly the *Muſcovian*; for as if it were not ſufficient to have enjoyned the keeping of two conſtant Faſt-days in the Week, to wit, the *Wedneſday* and *Friday*, and the Eves before Holy Days, when they are obliged to abſtain ſo ſtrictly from all kind of Fleſh, that they muſt not make uſe of Eggs and Milk, they have four Lents every Year: The longeſt of them is like ours of ſeven Weeks; the ſecond begins Eight Days after the *Pentecoſt*, and laſts till St. *Peter*'s Day; the third holds from the firſt of *Auguſt*, to the Sixteenth of the ſame Month; and the fourth from the twelfth of *November* till *Chriſtmaſs Day*. During all theſe Lents, they eat neither Butter, nor Eggs, nor Milk, much leſs Fleſh, unleſs it be in the firſt Week of the long Lent, which being their Carnaval, they have liberty for all manner of exceſſes, except Fiſh. In this Week, their Extravagances are almoſt paſt belief, and as if this time was alloted them as a preparative to their Faſtings, they commit ſuch Debauches in double diſtilled Brandies and melted Butter, which they pour down their Throats, that they are all kindled in a Flame, and if they are not immediately quenched with Milk, they die upon the Spot. Woe, to any Stranger that meets theſe Drunkards at Night, without being well guarded, their Inſolencies being ſo great, that with Fightings, Quarrels and Murthers, commonly Forty or more Perſons are Murthered in a Night, during this Week; not to reckon thoſe, who being over-

Their Feaſts

charged with Liquors, and wanting Attendance to carry them Home, fell down upon the Snow, and ſo are Frozen to Death. It is a moſt diſmal Spectacle, to behold perhaps Ten or a Dozen of theſe in the Morning, carried upright in a Sledge, Frozen to Death, ſome having their Faces Gnawed, others their Arms eaten off by Dogs, others to have nothing left but the bare Bones; and yet theſe are the daily Objects one meets with in the Streets of *Muſco*, during this time of Debauchery. All the attonement they make for theſe Enormities, is, That the next Week after they live upon Honey, Herbs and Pulſe, and Drink only Quus, or ſmall Mead, and Water; and to cleanſe themſelves from the Impurities contracted in theſe exceſſive Debauches, they dont forget to viſit the Bath-ſtoves. The reſt of the Lent, they live pretty Temporately, and ſome of the moſt Devout will not eat Fiſh all that time, unleſs it be on *Sundays*: But as they are very exact in obſerving theſe ſtrict Rules in *Lent*, ſo it is a very difficult task to perſwade them to eat Fiſh on *Sundays* or *Holy Days* out of *Lent*, being of Opinion, that the Rules preſcribed by St. *Clement*, in the Tomes of the Councels Printed at *Venice*, according to which, Laymen that Faſt on *Saturdays* and *Sundays*, ought to be Excommunicated, are moſt conſonant to the Apoſtolical Inſtitution. By the ſame Rule that forbids them to eat Fleſh, they are alſo enjoyned not to meddle with Women on their Faſt-days, and during their *Lent*; if the *Ruſſians* ſhould ſend abroad any Miſſionaries, I am apt to believe they would make but very few Proſelites in theſe parts. There are ſome who alledge, that theſe frequent Feaſts have been Eſtabliſh'd in *Moſcovy*, rather upon a Political than Spiritual account, to wit, for the preſervation of their Cattle; foraſmuch as the Peaſants, being all Slaves here, dont take the ſame care for the propagating and preſerving their Cattle, as they do in other parts, where they enjoy the Fruits of their own labour; and that the long Winters in *Muſcovy* renders the keeping of the Cattle both very troubleſome and

charge-

chargeable, whereas they abound in the beſt Fiſh in the World, which are ſold at a very cheap rate all over *Muſcovy*.

All thoſe that are arrived to the Age of Diſcretion, are obliged to go to Confeſſion, before they receive the Communion. Their Confeſſion they make ſtanding before one of their Images, on which having faſtned their Eyes, they make a particular recital of all their Sins, expreſſing their Sorrow for every one of them in particular, and promiſing Amendment. The Prieſt very rarely gives them the Abſolution without ſome Penance, which conſiſt for the moſt part, in repeating frequently the *Goſpodi Pomilui*, or *Lord have Mercy on me*; in making a certain number of Reverences before their Saints, in ſtanding at the Church-door, in abſtaining from Women and *Aqua-Vitæ*. But if it be a ſin that requires more than ordinary expiation, the Prieſt is not unmindful of his own Intereſt; for, in this caſe, he enjoyns them to make uſe of the Holy Water, which is Conſecrated on *Twelfth-Day*, to cleanſe Sinners of their Sins, and is diſpoſed of for that purpoſe by the Prieſts, not without a good Conſideration. *Their Confeſſion.*

Moſt of the *Muſcovites* receive the Communion upon *Eaſter* Eve, or at leaſt upon a Faſting Day; foraſmuch as if they ſhould Communicate on a *Sunday*, they muſt not eat Fleſh that day. They prepare themſelves for it, by an extraordinary Mortification a Week before, when they eat nothing but hard Bread, and drink nothing but *Quus*, worſe than our ſmall Bear, or Water. They Communicate in both kinds, unleſs it be Children under ſeven years old, at which Age, as ſoon as they are arrived, they are admitted to Communicate both, becauſe at that Age (as they ſay) they begin to ſin mortally. They mix warm Water with Wine, which (according to the Counſel of *Conſtantinople*) repreſents the Water that came forth with the Blood from the ſide of our Saviour; the Bread, which muſt be Leavened and Baked by a Prieſt's Widow, they put in the Wine, taking out a Morſal, together with *Their Communion.*

ſome of the Wine in a Spoon. The Communion Bread for ſick Perſons is about twice as big, and ſomewhat thicker than a Crown Piece, and hath in the middle the ſign of the Crucifix. This figure (after it is Conſecrated) the Prieſt takes off with an Inſtrument, not unlike a Launcet, and puts it up in a wooden Box, hanging above the Altar, to preſerve it from Rats and Mice. If a ſick Perſon is to receive the Communion, they take a little of it, upon which they put a few drops of Red Wine, and a little Water in the Chalice, which they give to the ſick Perſon with a Spoon; if the ſick Perſon be not capable of ſwallowing the Bread, they give him only a little Wine. In the ordinary Adminiſtration of the Sacrament, they make uſe of the ſame ſort of conſecrated Bread, but not bigger than half a Crown, from which they alſo take the Crucifix, and break it into as many pieces, as there are Communicants, which they caſt into Red Wine, and mix it with a little warm Water, and ſo Adminiſter with a Spoon: What remains of the Bread, after Conſecration, is called *Kutja*, or Holy Bread, of which the Prieſt gives a Morſel to each of thoſe, who have Communicated the Week before. At the Adminiſtring of the Sacrament, the Prieſt ſays theſe Words: *This is the true Body, and the true Blood of our Lord Jeſus Chriſt, which hath been given for thee, and for many more, for the remiſſion of thy ſins, which thou ſhalt take in remembrance of him, God bleſs thee:* There have been ſome who from theſe Words have drawn this inference, as if the *Muſcovites* believed Tranſubſtantiation, againſt which ſeveral pregnant reaſons may be alledged to the contrary. For, if you Diſcourſe the *Muſcovites* concerning the Conſequences of that belief, they will not refuſe to own it irrational, nay, abſur'd and ridiculous, neither do they call to their aid (as the *Roman Catholicks* do) God's Omnipotency. Beſides that they dont pay Adoration to this Myſtery, which doubtleſs they would do in a Religion ſo Zealous and Superſtitious as theirs, were they of the ſame Opinion, as to this point,

point, with the *Roman Catholicks*. Sick Children, though never ſo Young, receive the Communion, but in one kind, till they are ſeven Years Old, when they Communicate like the reſt, as we have obſerved before. They do not refuſe the Communion to Madmen, but they only touch their Lips with the Bread dip'd before in the Wine. A Woman in Childbed is not to Communicate in the ſame Room, where ſhe was brought to Bed, but muſt be firſt waſhed and carried into another place. Thoſe that have committed Murther, are not to be Communicated but at the point of Death; if thoſe that lie in extremity are to be Communicated, they gave them firſt ſome Water, or *Aqua-vitæ*, wherein ſome relicks have been put, then they receive the Communion, and at the ſame time the Extream Unction; which done, they are to take nothing elſe, nor any Nouriſhment, unleſs there be very apparent Signs of their amendment. There are ſome among the *Muſcovites*, who at the laſt extremity, cauſe themſelves to be Shaven, and become real Monks: This once done, they are not permitted to take any thing for a Week after; being perſwaded that they are no more Men, but become Angels: And if they happen, after theſe Eight Days of Abſtinence, to recover their Health, they muſt go into a Monaſtery, becauſe the Razor has paſſed upon their Heads. Formerly they uſed to ſend the Conſecrated Bread to thoſe Places in the Country that were deſtitute of Prieſts: They uſed alſo to give it to Travellers, to reſerve it for a Caſe of Neceſſity: But this Cuſtom is now quite aboliſhed in *Muſcovy*.

The Eccleſiaſtical Government of *Muſcovy* conſiſts of a Patriarch, who reſides in the City of *Muſco*, four Metropolitans, ſeven Archbiſhops, and one Biſhop; beſides the Arch-Deacons, Proto-Popes and Prieſts. The four Metropolitans are thoſe of *Novogorodskoi* and *Welikoluskoi*, who reſides at *Novogorod*. *Tour Hierarchy.*

Of *Roſtoufskoi* and *Haroſtauskoi*, who has his Reſidence at *Roſtof*.

Of *Caſanskoi* and *Sunatskoi*, at *Caſan*.

And that of *Sarskoi* and *Pondoskoi*, who lives within the Caſtle at *Muſco*.

The ſeven Archbiſhops are thoſe of

Wologdskoi and *Weliko Premskoi*, who has his Seat at *Wologda*.

Of *Reſanskoi* and *Moromskoi*, who lives at *Reſan*.

Of *Suſdalskoi* and *Turruskoi*, who has his Reſidence at *Suſdal*.

Of *Twerskoi* and *Caſſinskoi*, at *Twere*.

Of *Sibirskoi* and *Tobolskoi*, at *Toboleska*.

Of *Aſtrachanschoi* and *Terskoi*, who reſides at *Aſtrachan*.

Of *Pleskouskoi* and *Sborskoi*, who lives at *Pleskou*.

There is but one Biſhop in all *Muſcovy*, to wit, that of *Comenskoi* and *Caſſieskoi*, who keeps his Reſidence in the City of *Columna*.

The Patriarch hath always about him an Arch-Deacon, who is, as it were, his Vicar-General: He hath alſo a Proto-Deacon, reſiding in the Caſtle of *Sabor*. The reſt of the Eccleſiaſtical Order are diſtinguiſhed into *Proto-Popes* and *Popes*, or Prieſts. Thoſe that attend at Church, toll the Bells, and do other inferiour Offices, are called *Pangamari*. The Patriarch of *Muſcovy* has the ſame (if not a greater) Authority, as the Pope has in the *Latin* Church; for he, in a manner, divides the Sovereignty with the Great Duke. He is the Supream Head and Judge of all Eccleſiaſtical Affairs: And ſuch is his Power in all Matters that have any Relation to their Religion, that he reforms whatever he thinks prejudicial to this Religion, or good Manners, without giving an Account of it to their Great Duke: Yet not ſo, but that his Orders muſt be put in Execution by the *Czar*'s Commands. The Patriarch of *Conſtantinople* had heretofore the Nomination of the Patriarch of *Muſcovy*, till in proceſs of Time he had only the Confirmation; and in this Age he hath loſt both: At preſent, the Patriarch of *Muſcovy* is choſen by the Great Duke and the other Prelates: The Latter meet in the great Church within the Caſtle, called *Sabor*; where

where having nominated two or three Prelates, the moſt eminent for Learning, and other good Qualities, they preſent them to the Great Duke, who, after a Conference with theſe Prelates, proceeds jointly with them, to an Election. If it happen that thoſe propoſed for the Election are equally eminent for their Learning and Piety, it is, with the Grand Duke's Approbation, ſometimes decided by Lot.

Their Prelates marry not.

The Patriarch, Metropolitans, Archbiſhops, and the Biſhop, in *Muſcovy*, are not to marry, but make a Vow of Chaſtity as long as they continue in that Dignity: For, the Prelates, as well as the Prieſts, are allowed here to quit their Orders whenever they think it convenient, They muſt not wear Rings on their Fingers. They wear neither Drawers nor Shirts of Linen Cloth, but of Flannel: Neither do they make uſe of Beds.

Their Habits.

The ordinary Habit of the Patriarch, Metropolitans, Archbiſhops, Biſhop, and even of their Monks, is very near the ſame: They wear a black Caſſock; and over that, an upper Garment of the ſame Colour, not much different from that worn by the other *Muſcovites*: Their Hoods are at leaſt an Ell and an half Diameter, having in the midſt a round Piece, as big as a Trencher, which hangs on the hinder part of the Head: They wear in their Hands a Staff, forked at the End, when they go abroad, which they call *Poſock*, and ſerves them for a Croſier.

There being in the City of *Muſco* above 2000 Churches and Chapels, the firſt of which have at leaſt three or four, and ſome more, Prieſts belonging to them, it is no difficult Matter to gueſs what a vaſt Number of Prieſts and Eccleſiaſticks there muſt be in that City. Thoſe that are deſirous to enter into Holy Orders, make their Addreſſes either to the Patriarch, or any one of the Metropolitans; the firſt, the beſt; where having been examined concerning their Qualifications, which conſiſt only in Reading and Writing, and to be able to ſing in the Church, they are admitted into Orders, with an Atteſtation of their being received into Prieſtood. At

their Consecration they are invested with the Priestly Habit, as we have just now described it: They have also the Hair cut off from the Crown of their Heads, on which is put a little Cap, or *Calotte*, which is the main Character of their Priesthood; the which they never move, or take off, neither at Church, or any where else, unless it be when they have their Hair cut. The chief Respect the *Muscovites* pay to the Priest, he is beholden for to his *Calotte*; and good Reason why; for if, upon any Contest, or Quarrel, this *Calotte* should be pulled off his Head, upon the Ground, the adverse Party would incurr the Penalty of the Mulct, called *Bicestie*, which we have mentioned before: To prevent which, the *Muscovites*, when they are going to fight with a Priest, first reverendly take off his *Calotte*; which, after they have soundly cudgell'd or beaten him, they put on again with a great deal of Respect: Which done, they are not liable to any farther Punishment, than if they had kick'd or cuffed a Lay-Man.

The *Proto-Popes* and *Popes*, or *Temple-Priests*, are not only allowed, but obliged to marry once; but cannot the second or third time, unless they quit their Priesthood. This Point of the Marriages of Priests is one of the main Points wherein they differ as well from the *Greek* Church, as the *Roman*: For which they alledge the Text of St. *Paul*, 1 *Tim.* 3. that *a Bishop should be the Husband of one Wife.* And for the Confirmation of it, they alledge the Fourth Cannon of the Council which was held at *Gangres*, in *Paphlagonia*, not long after that of *Nice*; where all those are Anathematized who refuse to take the Communion from the Hands of a Married Priest. The *Muscovites* are so strict in the Observance of this Opinion, that their Priests must be in a State of Marriage before they are admitted into Orders: Which makes those that intend to embrace that kind of Life marry very young, that they may the sooner have an Opportunity of getting a Living. They are, besides this, to marry a Maid, and no Widow, nor a Woman

man the leaſt blemiſhed in her Reputation: And in this Point they are to be ſo circumſpect, that if the Prieſt, the firſt Night after Marriage, finds that the Lock has been opened before, by any other Key than his own, he muſt either be divorced from her, or lay down his *Calotte*; out of which two, you may be ſure he chuſes the firſt. But if the Parſon's Wife ſtands her Trial fairly the firſt Night, ſhe has, however, this Comfort before the reſt of the *Muſcovian* Women, that ſhe is not likely to be kept under ſo ſevere an Houſe-Diſcipline as the reſt, for as much as the *Muſcovian* Prieſts hang, in a great meaſure, by the Apron-ſtring, they being, after they once become Widowers, not ſuffered to adminiſter the Sacrament, or to aſſiſt at Noon-Service, when the Communion is received, or to give their Benedictions to Marriages; but only at the Morning and Evening-Services. But to counter-ballance this Advantage the Parſon's Wife has before others, the Prieſt is under a moſt ſtrict Obligation, that when-ever he has given his Wife due Benevolence, he muſt not approach the Altar all the next Day; ſo that, what with this, and the great Number of Faſts, ſhe is likely to live upon very ſlender Diet, unleſs the Parſon be ſo good-natured as ſometimes to prefer the Duty to his Wife, before that in the Church, and ſubſtitute one to officiate in his Room at the Altar. The Prieſts, however, have this Comfort left them after the Death of their Wives, that if they do not approve of a ſingle Life, they are free to lay down their Caſſock and *Calotte*, and turn Merchants, Tradeſmen, or any thing elſe they can, and ſo marry again. If they are too old to undergo the Fatigues of the Sacerdotal Function, or of Marriage, the laſt Remedy is a Monaſtery, where they end their Days.

Their Monaſteries.

There is a great Number of Monaſteries all over *Muſcovy*, both for Men and Women, both in Cities, and up and down the Country; eſpecially, all along the Rivers *Moſca* and *Oeca*, the moſt fertile Part of all *Muſcovy*. Beſides the *Anchorets*, who build their Chapels upon the High-ways, and live in Woods, like

Hermites

Hermites, ſubſiſting only by the Alms they receive from Travellers; the reſt follow the Rule of Great St. *Baſil.*

They eat no Fleſh, nor Freſh Fiſh; neither drink they any Wine, *Aqua-vitæ*, or *Hydromel*: They live only on Salt Fiſh, Honey, Milk, Cheeſe, Herbs and Pulſe: Cucumbers, both Freſh, and Pickled, are their chiefeſt Dainties; theſe they mince very ſmall, and eat them with a Spoon, in ſome of their Quaſs, or Small *Hydromels.* But if they live in great Auſterity in their Monaſteries, when-ever they go abroad, (which they are allowed to do,) both Men and Women are very forward in diſpenſing with the Severity of their Statutes; for they ſeldom refuſe any thing that is offered them; and will refreſh themſelves with Strong Liquor to that Degree, that it is unſafe for them to go home without good Company. Here-tofore Superſtition had got ſo far the Aſcendant over the Religious *Muſcovites*, that here, as well as in ſome other Countries of *Europe*, they uſed to make over all that they had, for the Benefit of the Monaſteries: So that, if a Stop had not been put to theſe Extravagancies, they would, in Time, have got into the Poſſeſſion of the beſt part of this vaſt Empire. But thoſe that now embrace the Monaſtick Life, are only allowed to carry a certain Part of their Eſtates with them, into the Monaſtery; being obliged to leave the reſt to their Heirs. They do not live ſo retired in them, but that they appear in great Numbers, both in the Cities, and all over the Country, where they frequently follow the ſame Employments with the Peaſants; ſome of them alſo Trading in Malt, Hops, all ſorts of Corn, and Cattel. Poverty, Old Age, Infirmities and Domeſtick Conteſts being the chief Inducements of thoſe that embrace this Life, the feweſt chuſing it out of a Motive of Devotion, it is no Wonder if they, moſt of them, according to the general Education of the *Muſcovites*, can ſcarce read or write: Not One in Ten, that can ſay the *Lord's Prayer*: And thoſe amongſt them that are acquainted with the *Creed* and the Ten

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Commandments, are looked upon as Men of extraordinary Learning. I cannot forbear to relate, upon this Occaſion, a certain merry Paſſage, which happen'd ſome Years ago, in the Monaſtery of *Roſtove*, for as much as it is not only very diverting, but alſo may ſerve as a convincing Inſtance of the Simplicity and Ignorance of the *Muſcovian* Monks: The abovementioned Monaſtery ſtands upon a Lake, where, for ſome time, a Fiſh had been ſeen of an extraordinary Magnitude, to the great Aſtoniſhment of the Monks. This Fiſh, in a Sun-ſhiny Day, would often be playing, and appearing half above Water; ſo that an Eagle, one time, ſwooping at it, and being over-eager of his Prey, ſtruck his Talons into the Fleſh of the Fiſh with ſuch Violence, that he could not pull them out again. The Fiſh being willing to be rid of his Enemy, plunged him in to the Bottom; ſo that being tranſlated into a much groſſer Element than he was uſed to live in before, he ſoon loſt his Life, though his Talons ſtill ſtuck faſt in the Fleſh. The Fiſh, very impatient of his Burthen, made frequently towards the Shoar of the Lake; where being perceived by the Friars, with Feathers upon his Back, they were all put under ſuch a Conſternation, that not one of them had the Courage to approach it; ſome believing it to be an Apparition; others, a Sea-Monſter; and ſome concluding it could be no leſs than a Water-Devil: The laſt Opinion, it ſeems, was the moſt prevailing; ſo that, to baniſh the Devil from that Shoar, they fell to Ringing of Bells: And when they found this to prove ineffectual, they went all in Proceſſion, armed at all Points with ſuch Inſtruments and Weapons as are commonly made uſe of upon ſuch Occaſions; but all in vain, the Monſter, or Devil, as it ſeems, not being afraid of their Weapons: So that all thereabouts, nothing was to be heard of, but the dreadful *Leviathan*, which had ſcared the poor Monks almoſt out of their Senſes. One Mr. *Roger Eaton*, an *Engliſh* Merchant, then living in *Ruſſia*, coming by chance that way, had immediately a full Relation given him

him of the Monſter; ſo that being curious to ſee, he went to the Shoar, where he found a great Number of People ſtanding ſome diſtance off. He ſoon perceiving what it was that had put them into ſuch a Fright, told them, that he would ſoon deliver them from this Monſter, provided they could get ſome Body that would row the Boat. But it was no eaſie matter to perſwade any one of them all to be ſo bold, as to approach ſo near the Devil; till a certain Fellow, being made more couragious than the reſt by good ſtore of *Aqua-vitæ*, at laſt undertook the Task. As they were going off from the Shoar, to encounter the Monſter, the Spectators, looking upon the Attempt no leſs dangerous, than when St. *George* fought the Dragon, gave them over for loſt, expecting every Moment to ſee them devoured by this Water-Dragon: But they were agreeably ſurprized when they perceived the terrible *Leviathan* ſlain by his Conqueror. In ſhort, Mr. *Eaton* ſhot and killed the Beaſt with a Screw'd Gun; which, when taken up, proved to be nothing elſe than a very large Pike, of about five Foot long, and of the Thickneſs of a Man. It is eaſily to be imagined, that their Fear ſoon turned into Shame; yet, to hide their Bluſhes, and to make ſome Amends to their Champion, they drunk together ſo heartily, till they became all mellow; and ſo put a merry Epilogue to the Play.

Mr. *White*, another *Engliſh* Merchant, living in *Ruſſia*, did not meet with the ſame Entertainment from the Fraternity; For, having been one time invited by them to Dinner, they had caught another Pike, not quite ſo big as the former; and as the Cook was cutting it open, he found a new-born Infant in the Belly of it; which put the Monks into ſo ill an Humour, that the *Engliſh* Gentleman was fain to return home without his Dinner. This Infant was ſuſpected to have been thrown into the Lake by one of the Nuns of a Nunnery hard by this Monaſtery; it being the Cuſtom in *Muſcovy*, to build always a Convent and Nunnery near to one another.

The

The Gentleman to whom we are beholden for theſe two Relations, and who has, for a conſiderable time, been reſident in *Muſcovy*, having given another Inſtance of the Ignorance and Superſtition of their Prieſts, no leſs pleaſant than the former, it will not be amiſs to inſert it here. It ſeems the *Engliſh* Reſident in the City of *Muſcow* had a very fine Monkey, famous amongſt the *Ruſſians* there, for his many Tricks and Pranks which he would be playing in the Market. This Monkey, one Day, got into one of the *Muſcovite* Churches, hard by the *Engliſh* Reſident's Houſe, and tumbled down ſome of their Saints. The Prieſt coming ſoon after into the Church, and ſeeing his Gods thus handled, ſtood amazed; but having recovered himſelf a little, and ſet their Saintſhips in their reſpective Places, he daſhed all the Windows and Doors with Holy-Water, to keep the Devil out of the Church. But Pug not underſtanding his Exorciſms, took his Opportunity one Morning, when the Prieſt was going to perform the Morning-Service, to be in the Church as ſoon as he; where he begun the old Game of ruffling and pulling about the Saints, not ſparing even St. *Nicholas* himſelf; and that with ſo much Eagerneſs, as if he had been bred a Quaker, grinning now and then in the Prieſt's Face; who, after he had recovered himſelf out of his firſt Fright, at laſt approached, with his Croſs before him; and having no other Way left, he betakes himſelf to his Sovereign Remedy; I mean, the Horſe-Tail, dipped in Holy-Water; wherewith he ſo beſprinkled poor Pug, (who hated it as bad as the Devil himſelf,) that he made the beſt of his Way home to the *Engliſh* Reſident's Houſe. No ſooner was the Morning-Service over, but the *Pope* (or Prieſt) made moſt bitter Complaints againſt a certain Stranger, living in the *Engliſh* Houſe, for having thrown down his Saints, and prophaned the Holy Place. Whereupon, he obtained an Order to ſearch the Reſident's Lodgings: And all his Retinue were brought forth, in the Preſence of the Prieſt; but none of them being the Perſon *Dr.* Collins.

ſon he looked for, *It was*, ſays he, *a little Nincheen*, (or Stranger.) Whereupon, the young Children being brought out, the Monkey, by chance, came jumping out with them: *Hold, hold*, ſaid the Prieſt, with a great deal of Joy, *this is the little Stranger: Seize him, ſeize him.* Which being done accordingly, poor Pug was had before his Betters; where not being able to anſwer for himſelf, he was condemned to the Strappado, and paid for his unſeaſonable Reformation, with his Life.

But, after all this merry Digreſſion, it is time to return to more ſerious Matters: It is to be obſerved, that the *Muſcovites* retain to this Day ſome Remnants of the *Moſaick* Law; For, though they do not abhor Swine's Fleſh, yet they will not touch a Squirrel, Coney, or Hare. But, which is the oddeſt of all, They hold it *Pagan*, or *Unclean*, to eat Veal; but not Lamb: For what Reaſon, neither they, nor any body elſe, know. They account it next to a Sin, to omit *Lotionem poſt inatum*. They look upon it as a great Sin, for a *Muſcovite* to lie with a Woman that is not of the ſame Communion: But a Venial Treſpaſs, for a *Ruſſian* Woman to accept of a Kindneſs from a Stranger: They give for a Reaſon, Becauſe her Iſſue will be educated in the True *Ruſſian* Faith; whereas a *Muſcovite* Man may happen to beget a Child upon a Stranger, which is not likely to be educated in the ſame Religion. Hereſie is puniſhed, among the *Ruſſians*, with Fire: The Heretick is carried to the Top of a low Houſe, from whence he jumps into the Fire made underneath; and immediately they throw Straw upon him, and good ſtore of dry Splinters of Firr-Wood; theſe being fired, they ſoon ſuffocate the Malefactor.

CHAP.

CHAP. XII.

A Brief History of the Succession of the Russian *Great Dukes from their first Origin, till the Death of that famous Tyrant,* John Basilovitz.

THE first Origin of this Empire is very abscure; for, the Great Dukes of *Muscovy* derive their Pedigree from *Augustus Cæsar*, yet if it be considered, how confused the Atchievements and Successions, of these Ancient Princes are among an ignorant People, it is no difficult matter to imagine, that their Ancient History must be full of uncertainty. Thus much is certain, that this vast Empire was in former Ages divided into a great many Principalities, under their own Laws and Princes, which in after Ages, and by several Degrees, have been united under one Head, and compose that vast Body, which now adays is known under the name of the *Russians* Empire.

But to return to their Chronicles, they relate that *Augustus Cæsar*, among others of his Kindred, whom he sent to be Governour over very remote Provinces. One *Prussus* had assigned him *Prussia*, had his Seat on the *Eastern Baltick* Shoar by the River *Weixel*. Of him were descended by the fourth Generation, *Rureck*, *Sinaus* and *Truvor*, who, at the perswasion of one *Gostomistius*, a rich Citizen of *Novogorod*, were sent for by the *Russians*, who at that time lived without any Civil Government, to rule over them in the Year 1573. As they went into *Russia*, they took a long with them *Olechus*, their near Kinsman, and so having divided the whole Country among themselves, each in his Province laid the first foundation of a regular Civil Government.

Iverson the Son of *Rureck* (the rest dying without Issue) became Successor to them all: He took to Wife

Wife one *Otha*, the Daughter of a Citizen of *Pleſſcou*, by whom he begot *Stoſlaus*, but being after that Slain by his Enemies, his Wife *Otha* went to *Conſtantinople*, where ſhe was Baptized and Named *Helen*.

His Son *Stoſlaus* was a Warlike Prince, and very Victorious in ſeveral Battles, till at laſt being Slain by his Enemies, they made a Cup of his Skull, Engraven'd with this Sentence; *Seeking after other Men's lives, he has loſt his own.* He left three Sons *Teropolchus*, *Olega* and *Volodimir*.

Volodimir I. *Volodimir* having ſlain his two Elder Brothers, made himſelf maſter of all *Ruſſia*; he married afterwards *Anne*, the Siſter of *Baſilius Porphyrogenites*, and in the Year 989, introduced the *Chriſtian* Religion among the *Ruſſians*, himſelf being before inſtructed in it, and Baptized in the Year 988. Some among whom is *Zonara*'s report, that it was done by a Miracle, of which we have ſpoke before. He built the City of *Volodimir*, the Capital of the Province of the ſame Name, upon the River *Ceſma*, which was for a conſiderable time after the Reſidence of the Great Dukes.

Volodimir left behind him Eleven Sons, among whom he divided the Dukedom: *Beriſtus* and *Glebus* forſook the World, and for their Holy Life were Canoniſed after their Death; their Feaſt is kept by the *Ruſſians* in *November*: The reſt falling into contentions among themſelves, every one being ambitious of making himſelf the ſole and ſupream Lord of all *Ruſſia*, they ruined one another, till *Jaroſlaus* was left the only inheritor of all their Dominions.

Volodimir II. *Volodimir*, the Son of this *Jaroſlaus*, uſed to keep his Reſidence in the City of *Kiovia*, upon the River *Boriſthenis*: He was grown very famous for the many conflicts he had with the Sons of his Uncles, whom having at laſt ſubdued, he was call'd *Mono Machus*. He was alſo very Victorious againſt *Conſtantine* the *Greek* Emperor, and having over-run all *Thracia*, returned home loaden with Honour, and a prodigious Booty; whilſt he was preparing to renew the War with more Vigour againſt the Emperor, he ſent to him

him *Neophytus* Biſhop of *Epheſus*, and *Euſtathius* Abbot of *Jeruſalem*, who having among other rich Gifts, preſented him, with part of our Saviour's Croſs, and ſaluted him by the Name of *Czar*, perſwaded him to enter into a League with *Conſtantine*, with whom ever after he cultivated a very good Correſpondance.

He was ſucceeded by his Son *Vuzevolodus*, after whom in order of deſcent, Reigned *George* and *Demetrius*.

George Succeeded his Father *Demetrius*; he fought with very ill ſucceſs againſt *Bathy* the *Tartarian* Prince, by whom he was ſlain in the Battle in the Year 1237, and the *Ruſſians* brought under the ſubjection of the *Tartars*, who made their Dukes dependent from them, and as a token of their ſubjection, forced them too often as the *Tartarian* Ambaſſadors ſhould come into *Ruſſia*, to go out and to meet them, and to ſtand bare headed in their own Courts, while the Ambaſſadors delivered their meſſage ſitting. About the ſame time, the *Tartars* having ravaged *Poland*, *Pleſia* and *Hungary*, Pope *Innocent* IV. obtained a Peace, or rather a Truce, from them for five Years; the *Ruſſians* affirm, that this *Bathy* was the Father of *Tamerain*.

George was ſucceeded by his Brother *Jaroſlaus*, and after him Reign'd his Son *Alexander*.

Daniel the Son of *Alexander*, was the firſt that tranſlated the Seat of the Great Dukes to the City of *Muſco*, and laid the firſt Foundation of the Caſtle; he was alſo the firſt that took upon him the Title of Great Duke.

John, the Son of *Daniel*, was ſirnamed *Kalota*, which ſignifies a Scrip, which he always carried about him, and out of it he uſed to give Alms to the Poor.

His Son *Simeon* died without Iſſue, and left the Dukedom to *John* his next Brother.

Demetrius ſucceeded his Father *John*, and left two Sons, *Baſilias* and *George*.

Baſili, the Eldeſt Brother, Reigned after his Father's Death, and had a Son of his own Name, but

having conceived a jealousie against his Wife, he disinherits the Son, declaring, *George* his Brother, his Successor in his Dominions.

George being thus gotten into Possession of *Russia*, puts his Nephew *Basili* in Prison, but at his Death, (though he had two Sons of his own) resigned the whole Dukedom to the hands of the same *Basili*.

Basili being thus unexpectedly put into his supposed right, was soon attack'd by *Andrew* and *Demetrius*, the two Sons of *George*, who could not brook the injury received by their Father's last Will, and having surprised him, they put out his Eyes, thinking thereby to render him incapable of entertaining any further hopes of administring the Government, but they were mistaken in their Aim; for, the *Bojares* and Nobles, notwithstanding his Blindness, kept stedfast to their Allegiance to the Great Duke, who was therefore Sir-named *Cziemnok*, or *the blind Duke*.

John Basilovits.

John Basilovits, who began his Reign in the Year 1450, succeeded his Father *Basili*, he was the first that brought the *Russian* Name out of Obscurity into Renown. For, after having secured himself at home, by putting to Death all such of his Kindred, as were likely to contend with him for the Superiority, he applied all his thoughts to make himself formidable to his Neighbours. Among them he bent his whole Force against the City and Dukedom of *Novogorod Veliki*, with whom he was engaged in a War for Seven Years, till at last in the Year 1477. having vanquish'd them in a Battle, he forced that Great and Rich City to a Submission, and to receive a *Russian* Governour. But afterwards thinking himself not absolute Master of the City, and being unwilling to run the hazard of compelling them by force, he went thither in Person, under pretence of some Religious concerns in behalf of the *Greek* Religion; so that being admitted into the City by the Authority of the Archbishop *Theophilus*, he ransact it and carried away an incredible Booty to *Musco*, with most of the Inhabitants, and sent *Muscovites* thither in their place.

Having

Having ſubdued this Potent Dukedom, as alſo thoſe of *Tyoersky* and *Pleſcou*, and ſeveral other petty Principalities bordering upon his Dominions; he was the firſt that united *Ruſſia* into one conſiderable Body, and conſequently laid the firſt Foundation of its future Greatneſs. He entred into a War with the *Livonians*, for no other cauſe than to enlarge his bounds, and advanced as far as the River *Narva*, where he built the ſtrong Caſtle of *Ivanogorod*, upon a ſteepy Rock oppoſite to the City of *Narva*, which lies on the other ſide of that River; but having received a Signal, overthrew in a Battle fought againſt *Guallies de Pletenbergh*, the Maſter of the *Livonian* Order of Knights, he was forced to make a Truce with them for Fifty Years. He had alſo ſome differences with *Alexander*, King of *Poland*, who having married his Daughter, had, as he pretended, forced her to abandon the *Greek* Religion, and to turn *Roman Catholick*, which breaking out at laſt into a War, was carried on for ſome time with no great advantage on either ſide; nevertheleſs the *Baſilovits* took *Pleſcou* in the Fray from the *Luthianians*. His Wife was the Daughter of the Duke of *Tiversky*, of her he begat *John*, unto whom, after he had Married him to the Daughter of *Stephen*, Prince of *Moldavia*, he reſign'd the whole Dukedom: But *John* dying ſoon after, left only one Son, who was called *Demetrius*: *Baſilovits* by reaſon of the tender Age of his Grandchild, was obliged to reaſſume the Adminiſtration of the Government, and ſoon after Married a ſecond Wife, to wit, *Sophia*, the Daughter of *Thomas Polvologus*, who is ſaid to have receiv'd her Doury out of the Pope's Treaſury, under condition that ſhe ſhould endeavour the Convertion of the Duke to the *Romiſh* Faith. This Princeſs being of a very Haughty Temper, and not able to endure that her Husband ſhould be a Vaſſal to the *Tartars*, did ſo effectually encourage him to ſhake of the *Tartarian* Yoak, that having firſt diſlodged the *Tartarian* Ambaſſadors, that had their reſidence in the Caſtle of *Muſco*, and were the Duke's Overſeers in State Affairs, afterwards by de-

grees dispossess'd them of all they held in *Russia*. By the perswasion of this Princess, he transferred the Dukedom from *Demetrius*, his Grandchild, the Son of *John*, deceased, to *Gabriel* his Eldest Son by this Princess.

Basili Ivanovits.

Gabriel was no sooner Great Duke, but he changed his Name, and assum'd that of *Basili Ivanowitz*; he, after the example of his Father, applied all his care to enlarge his Territories, which he did with good success against the *Lithuanians* and *Polanders*, from whom he recovered great part of *Muscovy*, especially the City of *Smoleusko*, on the River *Boristhenes* or *Nieper* in the Year, 1514. He also ejected the Duke of *Siberi* or *Severia*, and united the Province to his Crown; he afterwards turned his Arms against the *Tartars* of *Casan*, whom he defeated in a memorable Battle, and made them his Vassals. But the *Tartars* having soon after killed their Governour, surpriséd him with a considerable Army, and having forced him to retreat with such Forces, as he could get together in hast, under *Novogorod* on the River *Occas*, they took and plundred the City of *Musco*, and forc'd the Castle to a shameful Capitulation, by vertue of which the Great Dukes were to be tributaries to the *Tartars*. But the *Tartars* having soon after broken the Capitulation by Besieging the City of *Rhesan*, and the *Weywode* or *Muscovite* Governor, having by a straitagem, got into his possession the Great Duke's Original Letters Patents, whereby the Conditions made with the Castle of *Musco* were confirmed, (as has been related before in the Description of the City of *Casan*,) and having at the same time, forced the *Tartars* to raise the Siege of the City and Castle of *Rhesan*, both the People and Great Duke, were so encouraged by the suddenness of so lucky an accident, that the latter marched against the *Tartars*, and Besieged the City of *Casan*, which he caused to be attack'd with all the Vigour imaginable; but these within being conscious of their guilt, Fought like desperate Men, so that after much Bloodshed on both sides, the Great Duke was obliged to raise the Siege,

Siege, and to leave the Conquest of this, as well as other *Tartarian* Kingdoms on that side to his Son *John Basilovits*, whom he begat of *Helan*, the Daughter of *Knez Glinsky*, after having Divorced himself from his first Wife.

John Basilovits being but a Child, succeeded his Father, under the Tuition of *George* his Uncle, in the Year 1540. But no sooner was he arrived to the Age of Maturity, but he gave most evident proofs of his future Greatness. John Basilovits.

Being willing to make himself formidable to his Neighbours, by some memorable exploit, at the beginning of his Reign, he resolved to revenge the affront his Father had received before *Casan*, which City he Besieged in the Year 1552, And after he had batter'd it very furiously for the space of two Months, offered them very honourable conditions, which they having refused to accept, he ordered the general Assault to be given on the Second Day of *July* in the same Year; and notwithstanding the resolute Defence made by the *Tartars*, carried it by Storm, and thereby became Master of the whole Kingdom of *Casan*. *His Wars.*

About two Years after, he marched against the *Nagajan Tartars*, bordering to the *South* upon those of *Casan*; and having in the Year 1554, on the first day of *August* taken by Assault *Astra Chan*, the Capital of the Province, he also reduced that Kingdom under his Subjection.

By what accident he got into the Possession of the vast Country of *Siberia*, which has since proved one of the most profitable to the Czars of *Muscovy*; by which they have opened themselves a way into *China*, as has been related before in the Description of that Province.

In the Year 1558. he turned his victorious Arms again *Livonia*; where having ravaged the Bishoprick of *Derpt* and *Virland*, he made himself Master of the Cities of *Narva*, and of *Toopator-Derpt*: So that the *Livonians* not being able alone to resist his Power, and being put into Despair by the most horrid Cruel-

ties exerciſed upon them by the *Muſcovites*, and eſpecially againſt *Furſtenbergh*, the Maſter of their Order, they were forced to ſubmit themſelves, ſome under the Protection of *Sweden*, the reſt under the Crown of *Poland*. In the Year 1570, he ſent a very numerous Army, under the Command of *Maynus* Duke of *Holſtein*, to beſiege the City of *Revel*, in *Livonia*; but the City being aſſiſted by the *Swedes*, under whoſe Protection they were, forced him to raiſe the Siege: And when he attacked it a ſecond time, in the Year 1577, he met with no better Succeſs: And in the Year 1581, the *Swediſh* General, *Pontus de la Guarde*, recovered the City of *Narva* from the *Muſcovites*.

He was at firſt alſo very ſucceſsful againſt the *Poles*, till *Stephen Battori*, Prince of *Tranſylvania*, and elected King of *Poland*, not only recovered all the Places he had taken from that Crown before, but alſo obliged him to make a Peace in the Year 1582; by virtue of which, he relinquiſhed all his Pretenſions to that part of *Livonia* which had put it ſelf under the Protection of the King of *Poland*. In the Year 1571, the *Crim-Tartars* alſo made a great Irruption into *Muſcovy*, deſtroying all with Fire and Sword; and at laſt burnt the City of *Muſco*.

As the firſt Years of his Reign were attended with Victories abroad, ſo at home he ruled for ſome time with a great deal of Mildneſs; and by the outward Shew of his Piety, made his Subjects conceive all the Hopes that could be of a proſperous Reign: For he would go frequently to Church, ſay the Service himſelf, ſing, and never fail to be preſent at any Eccleſiaſtical Ceremonies; nay, ſometimes execute the Functions of Monks and Prieſts himſelf: Which, without Queſtion, was it that miſ-led *Paulus Jovius* into that Miſtake, when he calls him *a good and devout Chriſtian*; For it will ſufficiently appear, in the Sequel of this Hiſtory, that he abuſed both God and Men; and that his pretended Piety was only intended to gain the Popular Applauſe, (which he both effected, and ſtood in need of,) and to cover his

his moſt horrid Deſigns againſt ſuch of the Nobility as he was afraid would not ſubmit, without Reluctancy, to the Yoak he intended to put upon their Necks. He began to give the firſt Proofs of his cruel Diſpoſition in the Year 1560; when having acquired a vaſt Reputation, both at home and abroad, by the great Succeſs of his Arms againſt the *Tartars*, *Livonians* and *Poles*, he thought this the moſt convenient Time to put in Execution his Deſign of making himſelf the ſole and abſolute Maſter of this vaſt Empire. His Grandfather had laid the firſt Foundation of this Maxim, (which was followed by his Son *Baſili*, the Father of *John Baſilovitz*,) to wit, To ſuppreſs the antient Nobility, by deſpoiling them not only of their Caſtles, and Strong Holds, but alſo of their Eſtates. But this Tyrant looking upon theſe Means as inſufficient, reſolved, by putting to death all the Great Men in the Kingdom whom he found, in the leaſt, contrary to his Deſign, to ſecure to himſelf the Arbitrary Diſpoſal of this great Empire.

He made the firſt Beginning with one *Demetrius Owexinovitz*, a Man of great Parts among the *Ruſſians*: Being therefore willing to be rid of him, he invited him one Evening to Supper, with a great deal of ſeeming Friendſhip; where they drunk very merrily, ſo that *Demetrius* began to be overcome by the Strength of the Liquor; which the Tyrant perceiving, and believing this to be a fit Opportunity to put his Deſign in Execution, he drank to him a great Bowl-full of Strong *Hydromel*, which he obliged *Demetrius* to pledge, to his (the Great Duke's) Health; but it being impoſſible for him to drink above half of it, the Great Duke angrily told him, That ſince he was ſo unmannerly as to refuſe to drink his Health in his Preſence, he might get down into his Wine-Cellar, where he ſhould drink it at his own Leiſure. *Demetrius* being very willing to obey, went, without Reluctancy, down into the Cellar; where, by the ſecret Orders of the Tyrant, he was ſuffocated. *His Cruelties.*

In the ſame manner he cauſed to be either ſecretly ſlain, or ſuffocated, ſeveral Perſons of Eminent Quali-

ty, without any Body's daring to enquire into their Death; till at laſt, the Patriarch, and the other Prelates, in Conjunction with ſome of the boldeſt among the Nobility, having repreſented to him the Enormities of his Actions, he ſeemed, for ſome ſmall Time, to have changed his cruel Sentiments into a more mild Diſpoſition.

The better to confirm them in this Opinion, he got it ſpread abroad, that he intended to abdicate the Empire, and to retire into a Monaſtery: And ſoon after, having called together the Nobility, he told them, That ſince he had two Sons, whom he intended to make his Succeſſors, he would recommend them to their Care: That he did not queſtion but they would not only pay them due Allegiance, but alſo aſſiſt them with their Counſel, and good Advice: That, for his part, he intended to build himſelf a Monaſtery, near the City of *Muſco*; where he would be ready at hand to give his Directions in Matters of any Moment. Having thus cajoll'd them into a good Opinion, he cauſed a very large Building to be erected, ſurrounded with a ſtrong Wall, which he endowed with conſiderable Revenues, for the Maintenance of ſuch as were to abide with him there, and to lead, as he pretended, a Monaſtick Life; but, in effect, to ſerve as an Encouragement to ſuch as he intended to employ in the Execution of his cruel Deſigns: For, after he had ſettled himſelf, with his Gang, in this Caſtle, he uſed, under pretence of Preferment, to ſend ſuch of his Nobles as he intended to ſacrifice to his Ambition, into ſome diſtant Province or another, as Governors; whither, after ſome Time, he would command ſome of his Soldiers, under ſuch Officers as were before-hand engaged to execute his Orders, to the Place, where the Fact was to be perpetrated under pretence of changing the Garriſon; where they remained till they found a convenient Opportunity to ſend, by one Means or another, the Governor into the other World: Which done, his Kindred were ſure to meet with the ſame Fate at *Muſco*; the Tyrant never

ver wanting Means to root out the Shrubs, after he had fell'd the Tree; foraſmuch as the *Muſcovites*, who are above all other Nations given to caluminate and draw one another into the Snare, were always ready to furniſh him with ſufficient opportunity to rid himſelf of thoſe under ſome ſpecious pretence of another.

Thus he treated *Knez Roſtoroski*, deſcended from the antient Dukes of *Roskovie*, or *Roſthovie*; whom he dreaded, for his Courage, and Skill in Martial Affairs. This Principality, as well as thoſe of *Twere* and *Bielski*, were in former Ages allotted to the Younger Brothers of the Dukes of *Ruſſia*; but were by *Baſili*, the Father of *John Baſilovits*, appropriated to his own Uſe, leaving only to the Heirs a very moderate Share for their Maintenance. The laſt of the Dukes of *Roſthovie* was *Peter Roſtowski*, whom the Tyrant had made *Waywode* or Governor of *Niſe Novogorod*. Having reſolved his Ruin, he ſent thither 40 Ruffians, whom he uſed to employ on ſuch like Occaſions, with Orders to bring to him the Head of the ſaid Governor. Theſe having found him at his Devotion, they dragg'd him from thence; and having ſtripp'd him ſtark naked, and tied him in a Sledge, they carried him ſtreight-ways to the River *Colga*; where he that commanded the Party, having cut off his Head, threw the Body into the River. His Kindred and Children (Fifty in Number) were all murther'd by the Tyrant's Order; and Forty of his Slaves condemned to perpetual Impriſonment.

John Pietrovits, a Man of a very high Rank in *Ruſſia*, was fain to undergo the ſame Fate, with his whole Family: For, having been falſly accuſed in the Year 1568, as if he aimed at the Crown, the Tyrant, without admitting them to be heard, ſeized upon his Eſtate, both Real and Perſonal, which was very great; and condemned him to go as a private Soldier, in the War againſt the *Tartars*. Having not ſo much left him, out of all his Eſtate, as an Horſe to ride upon; he was furniſhed with one by a certain

tain Friar, who took pity of his Condition; ſo he obeyed his Orders: And after having ſerved ſeveral Years as a ſingle Volunteer, who uſed to have at his Heels a great Number of Servants, he at laſt returned to *Muſco*. The Tyrant not thinking it ſufficient to have humbled him thus, he called together, at a certain Time, his Council of Nobles; where having ſummoned *Pietrovits* to appear, he, with his own Hands, as ſoon as they were all met, put the Ducal Cap and Crown on his Head, with a Sceptre in his Hand, and thus, attired in a very rich Robe, ſet him upon a Throne, in the Preſence of all the Court; where having ſhewed him the ſame Reverence as is uſually paid to the Czars of *Muſcovy*, he ſpoke thus to him; *All Hail to our Great Duke and Monarch of* Ruſſia: *Now thou haſt obtained what thou ſo much deſiredſt; now it is, thou haſt encompaſſed thy Wiſh. I knew thy Aim was, to ſupply my Place, in the Throne of* Muſcovy: *See how I have, my ſelf, created thee Great Duke of* Ruſſia, *in a moſt ſolemn manner. But know, that as it was in my Power to ſet thee upon the Throne, ſo I am able to dethrone and deſpoil thee of that Dignity, at Pleaſure.* He had no ſooner uttered theſe laſt Words, but he ſtabbed him with a Dagger, ſeveral times, through the Heart. But this was only the Prologue to the following Tragedy; for he did not only command all his Servants to be either ſtrangled or drowned, but he went in Perſon to the Caſtle of *Columna*, 180 Miles diſtant from the City of *Muſco*, and formerly belonging to *Pietrovits*; where 300 of his Vaſſals were maſſacred in the Tyrant's Preſence. But not ſatisfied with this, after he had, for a whole Year together, ruined his Eſtate with Fire and Sword, he ſhut up all the Gentlemen (of whom there was a conſiderable Number) that held any Lands under *Pietrovits*, in one Houſe, and ſo blew them up into the Air, with Gun-Powder: Their Wives and Daughters, after they had been raviſhed by his Guards, were cut to pieces. The Peaſants, with their Wives and Children, were driven, ſtark naked, into the Woods. The Wife of *Pietrovits* was ſhut

up

up in a Monaſtery; and his Children, and whole Family, deſtroyed, by the Tyrant's Order.

In the ſame Year he cauſed his Chancellor, *Kozarin Dubrowski*, to be ſlain by his Guards, with two of his Sons, as they were ſitting at Dinner; and a third Son happening not to be at home, eſcaped preſent Death for that time; but he was afterwards taken, and Quartered alive.

Boris Titow, one of his Chief Counſellors of State, coming one Day to pay his Reverence, as is uſual, to the Great Duke; as he was bowing his Head, he cut off one of his Ears, with his own Hands; and preſenting it to the Owner, *Accept*, ſays he, *of this ſmall Gift at preſent: Another time I will remember you better.*

Theſe Cruelites exerciſed on Perſons of ſo eminent a Rank, ſtruck ſuch a Terrour into the reſt of the Nobility, that they were reſolved to try their utmoſt, whether perhaps they might not be able to divert him from theſe cruel Deſigns. Being therefore met at a certain Day, to the Number of 300, they went all in a Body, to repreſent to the Czar the Heinouſneſs of his Cruelties; telling him, *That they were ready to ſacrifice both their Lives and Eſtates for his Service; and that they would always remain ſtedfaſt in their Allegiance: But, on the other hand, they hoped he would be pleaſed not to afflict, in ſo horrible a manner, his faithful and innocent Subjects.*

The Grand Duke being not well pleaſed at their Errand, he ordered them, all together, to be thrown into Priſon; and ſome Days after, ſome to have their Tongues, others their Legs and Arms cut off; and 50 of the moſt Eminent among them were whipped round the Market-place; the reſt were diſmiſſed without any Puniſhment for that time, but they paid afterwards the whole Score, with Intereſt: For, in the Year 1570, one Morning, when the Citizens were opening their Shops, they were not a little ſurprized to ſee 18 Gibbets erected in the Market-place, ſurrounded by the Great Duke's Guards, who had brought along with them all manner of Inſtruments

ments for the Torture; besides which, there was a great Fire, and over it was placed a great Caldron, with boiling hot Water in it. The Citizens, I say, being terrified at so horrible a Spectacle, and presaging nothing but the worst to themselves, as being uncertain for what End all these dreadful Preparations were made, some instantly shut up their Shops again; others, more fearful than the rest, left all what they had, as it was, and were for saving themselves by Flight, or, at least, for hiding in some more remote Part of the City; Which Place being thus put into a general Consternation, the Great Duke, surrounded by a great Number of his Guards, appeared in the Market-place, seating himself near the Caldron of boiling Water. But perceiving that the Generality of the Citizens had, out of Fear, either abandon'd their Houses, or, at least, absconded, and dispersed themselves into the other Quarters of the the City, he rid in Person through the Streets, crying out to them; *Let nothing disturb you: Come, and see what I am going to do: I give you my Word, that nothing shall hurt you; you may come forth, without the least Danger to your selves: Therefore come forth, and see what a Spectacle I am preparing for you.* The People, partly out of Fear, partly out of Curiosity, flocked to the Market-place, where they saw 400 Noble-men, of the most antient Families in *Muscovy*, coupled together, Two and Two, like Hounds; and so miserably disfigured by the Violence of the Torture, that they were almost not to be known by their neareſt Kindred. To gratifie in some measure the People, he selected 180 out of their Number: *Unto these*, said he, *I give their Lives, for your sakes; I will pardon them all their Offences: Let them be presently discharged.* Which being done accordingly,

The first that was brought forth to Execution, was *John Michaelovits Wiskowaty*, his Chancellor; descended from one of the most antient Families in *Muscovy*: Who being charged with Keeping great Correspondence with the King of *Poland*, and inviting the *Turks* and *Tartars* to invade *Muscovy*, when he was just

juſt going to be put on one of the Gibbets, he ſpoke theſe following Words: *I call God Almighty, the Infallible Searcher of Hearts, to witneſs of what I am going to ſay, to be true: I confeſs my ſelf, before him, to be a miſerable Sinner; and truſt in his Mercy, through the Blood of his dearly beloved Son. But as to what concerns the Station I was lately in, by the Great Duke's Favour, I proteſt to God, that I have always diſcharged my Truſt faithfully, as I ought to do, towards him; and therefore I appeal at this Inſtant to the Tribunal of God, where, when I ſhall meet the Duke, I will make my Innocence appear to the Great Judge of Heaven and Earth. I am ſenſible that, O Duke, ſuch is thy Ambition, ſuch is thy Avarice and Thirſt after innocent Blood, that nothing but my Life can ſatisfie thee at preſent: Glut thy ſelf therefore with innocent Blood; but remember that thou muſt one Day give a moſt ſevere Account of all theſe moſt barbarous Cruelties.* Whilſt he was going on in his Diſcourſe, the Executioner, by the Great Duke's Order, tied him up to one of the Gibbets, with his Feet upwards, and his Head hanging down. This done, one of the Captains of his Guards asked him what he would have farther done with this Malefactor? *Every one of you,* ſaid he, *that belong to my Court, here preſent, ſhall lend an helping Hand to ſend this Traytor out of the World, whom I will have cut Limb by Limb.* He had no ſooner ſpoke the Word, but the firſt Captain of his Guards, called *Molutlo*, diſmounting his Horſe, he, with a little Knife, cut off his Right Ear; the Second, his Left; the Third, his Lips; and ſo every one, in their Turn, the reſt of his Limbs. The Secretary of the Grand Duke being alſo to have his Share in the Execution, at laſt cut off his Privy Members; of which he immediately died: Which the Duke perceiving, and believing that it had been done on purpoſe to ſhorten the Chancellor's Miſery, he ordered him to eat them inſtantly; which he was forced to do.

The dead Body of the Chancellor being taken from the Gibbet, and cut into ſmall pieces, the next that was brought upon the Scaffold, was

Michael

Michael Turchow, the Lord High Treasurer of *Muscovy*, for no other reason but that he had been an intimate Friend of the Chancellors; he was very short in his Expressions, saying only these Words: *I appeal to God, from whom nothing can be hidden, that I never was guilty of any trespass against my Lord and Master, and that I have faithfully, and without any fraud, discharged my Office; wherefore, I summon thee, O Great Duke, to appear on the last day of Judgment, before the Tribunal of God, where thou shalt be obliged to make ample satisfaction to me.* Having ended these Words, he was tied up to the Gibbet, in the same manner as the Chancellor with his Head downwards, and very close shaved: After he had hung thus for some time, two of the Captains of his Guards, each with a bucket of Water; whereof one was Cold, the other fill'd out of the Chaldron with Boiling Water, we mentioned before, approached to the Gibbet, and he with the cold Water, having first washed his Head, the other continually poured the Boiling hot Water upon it, till the Skin was quite shriveled together, and the poor Treasurer at last died in the midst of the most exquisite Torments. The third in order was his Cook, who underwent the same Fate as the Chancellor, being cut to pieces Limb by Limb.

After these, follow three of the Great Duke's chief Secretaries, *George Czapkinou*, *John Buthakow*, and *Basili Stepanow*.; these were all together with their Wives and Children cut in pieces, in the Great Duke's presence, by his Guards: At last, two hundred of these Noble Men we spoke of before, were brought before the Great Duke upon the Scaffold, who having Condem'd them to Die, without as much as naming their Crime, they were in an instant cut to pieces by his Guards before his Face. To conclude the Tragedy, the Great Duke ordered to be brought before him out of Prison (where he had been detained a great while) a certain person venerable for his Old Age and Nobility, as being extracted from a very ancient Family, whom he run through

through the Body with his own Lance, and not satisfied with that, after the Old Man lay upon the Ground, wallowing in his Blood, gave him at least Fifteen or Sixteen Wounds more, till he died upon the Spot.

This Spectacle having thus continued for four Hours, the Tyrant before he returned to the Castle, would needs give a Visit to the Widow of the Treasurer, whom he had caused to be executed just before. She was Sister to the Duke *Wiazinski*, and one of the handsomest Ladies in all *Muscovy*, whom he found shut up in her Bed-chamber, all over whelmed with Grief, and lamenting the miserable Death of her Husband in Terms so Passionate, that it would have moved Compassion in a heart of Stone. But the Tyrant being void of all sense of Humanity, no sooner entred the House, but ordered her to be stript stark Naked, and to be set with her bare Buttocks upon a Rope, fastned titely for that purpose betwixt two Posts, and so to be drawn upon the Rope, till the tender Flesh of this Pretty Creature, not being able to resist long the violence of this motion, was torn every where to the very Bones, of which she died some days after. She had a little Daughter and Son, who had been forced to be the mournful Spectators of their dear Mothers Misery; the first was sent into a Nunnery, the last Condemned to a perpetual Punishment. The Chancellor's Widow was also forced to embrace the Monastick Life, and his Son sent Prisoner to the Castle of *Bielejezoro*, which lies in one of the *Northern* and most unfrequented Provinces of *Muscovy*. Some days after this Slaughter, about Fourscore of the Wives and Daughters of these two Hundred Nobles, he had caused to be Butchered before his Face, where dragged by the Hair, to the River side, where they were all drowned. About the same time, one of his Secretaries having been presented with a Pike by a certain Countryman, the Great Duke having got Notice of it, caused him to be thrown into a Lake, where, as he said, he might have Fish enough, since he was so great a lover of them.

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The *Lithuanians* having by a ſtratagem ſurpriſed the Caſtle of *Borsko*, took the Governour and his Lady Priſoners, who being afterwards exchanged with ſome *Poles*, returned to the City of *Muſco*, where they were no ſooner Arrived, but the Great Duke ordered three Gibbots to be Erected, on which the Governor, and two more of his chief Officers being faſtned with a Rope about their Waſtes, the Tyrant and his Son ſhot their Arrows at them till they were killed, telling them, ever now and than, *Thus you ought to have defended your Cauſe.*

His own Brother, though he had lived all along with the greateſt Circumſpection in the World, for fear of giving any occaſion of Jealouſie to the Tyrant, yet could not eſcape his hands. For under pretence that one of his *Bojares*, called *Trzeriack Wiskonati*, had given information againſt him, he cauſed him, without being heard, to be tortured in the moſt violent manner that could be invented; and thus having forced him to make a Confeſſion where his Treaſure was hid, his Head was cut off in the preſence of his Lady, who all this while lay proſtrate at the Tyrant's Feet, and in vain was imploring his Clemency: But inſtead of lending a favourable Ear to her juſt Petition, ſhe was ſtript ſtark Naked, expoſed to the view of the whole Court, and afterwards dragged to the River and drown'd.

It uſed to be a common Cuſtom with him, to make Ladies of the greateſt Qualities to ſtand Naked before him, and if he took any liking to them, after he had abuſed them himſelf, to expoſe them to the Officers of his Guards, and afterwards cauſe them to be hanged at their own Doors, where the Husband was to go out and in, perhaps for three or four Weeks, till the Tyrant was pleaſed to order the dead Body to be removed. He was ſomething more favourable to a certain merry Crew of *Engliſh*, and other Women Foreigners, who had, as it ſeems, laugh'd at ſome of his Prancks, which he uſed to play at certain times, when he was in a good Humour; which he taking Notice of, they were all ſent for to

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the Palace; where, after they were all ſtripp'd ſtark Naked, in a very large Room, he Commanded ſeveral Buſhels of Peaſe to be thrown down before them, which he made them pick up: When he had done, he treated them with ſome Wine, and bid them to take heed for the future, how they made ſport with ſo great an Emperor. Perhaps, having been uſed to take a view of the *Muſcovian* Ladies, he took this opportunity to ſee how far the Foreign Women differed in Shape from his own Country-Ladies.

After he had, in a manner, thus either ruin'd, or quite deſtroyed all the moſt antient Families of *Muſcovy*, he turned his Fury againſt the *Poliſh*, and *Lithuanian* Captives, of whom he had a great Number: Some of theſe were ſlain by his own Hand; the reſt, to the Number of ſome Thouſands, Men, Women and Children, were, by his Order, cut in Pieces, or thrown into the River. His Cruelties exerciſed againſt the Inhabitants of *Novogorod*, *Pleſcou* and *Twere*, are the moſt Barbarous in the World, being not to be parallel'd in Hiſtory.

Of the Barbarities committed in the City of *Novogorod*, we have ſpoken in the Deſcription of that City; ſo that it will be ſuperfluous, to give a further Account of them here: We will only add thus much, That, as he exceeded all the Tyrants that ever were infamous for their Cruelties, ſo it was he that perfected the Work begun by his Grand-father: to wit, by ſuppreſſing the Antient Nobility, to make himſelf abſolute Maſter of this great Empire: Which when he had obtained, he grew alſo inſupportable to Sovereign Princes. How he treated the *Poliſh* and *Lithuanian* Captives, we have related before; and his Ambition being unmeaſurable, he gave a proof of it to a *French* Ambaſſador; who having put on his Hat in his Preſence, he cauſed it to be Nailed to his Head. Sir *Jerom Bowes* having, not long after, been ſent by Queen *Elizabeth*, as Ambaſſador to him, he not only put on his Hat, but alſo cockt it before him. At which Boldneſs, the Tyrant being ſomewhat ſtartled, asked him, Whether he were ignorant how he

had ſerved the *French* Ambaſſador? Unto which, Sir *Jerom* replied, *That there was a great difference betwixt them two; That, for his part, he knew whom he Repreſented; that he ſerved a Queen, who knew how to Revenge any Affront put upon her Miniſters.* The Great Duke was ſo far from being diſpleaſed with this bold Anſwer, that ever after he had a great eſteem for him; telling his *Bojares*, That he queſtioned whether, among them all, there was one that dare do ſo much for him. It was in his Reign that the *Engliſh* ſettled firſt their Trade in *Ruſſia*, as we have mentioned in the Deſcription of the City of *Archangel*. He had three Sons; of which, the Eldeſt being ſtruck by his Father one time, with a ſtick, died with Grief; or, as ſome will have it, by his Father's Lance: The two others were, *Fedor*, or *Theodor*, and *Demetrius*; the Eldeſt of which ſucceeded him in the Empire. He Reigned Nine and Thirty Years, and died in the Year 1584. in the Fifty ſixth Year of his Age; beloved by few, but dreaded both at home and abroad, and might have been counted one of the greateſt Princes that ever ſat upon the *Ruſſian* Throne, if by his moſt barbarous Cruelties he had not defaced the Glory of his great Actions, and had drawn upon his Family the Vengeance of God, which was very conſpicuous in thoſe Revolutions which after his Death happen'd in the *Muſcovian* Empire; which, as they are the moſt ſurpriſing in the World, ſo we intend to give a moſt exact account of them, as well as the ſucceeding Reigns, till the Arrival of his preſent Czariſh Majeſty in *England*, in the Second Volum of this Treatiſe.

FINIS.

Books *Printed for* A. Roper *at the* Black Boy *againſt* St. Dunſtan's *Church, in* Fleet-ſtreet, 1697.

A True Hiſtory of the Several Deſigns and Conſpiracies, againſt His Majeſty's Sacred Perſon and Government; as they were continually carried on from 1688 till 1697, By *R. K. &c.*

The Doctrine of Acids, in the Cure of Diſeaſes, farther aſſerted: Being an Anſwer to ſome Objections raiſed againſt it by Dr. *F. Guthill*, of *Dorcheſter* in *Dorſetſhire*, in which are contained ſome things relating to the Hiſtory of Blood; as alſo an Attempt to prove what Life is, and that it is principally ſupported by an Acid and Sulphur. To which is added, an exact Account of the Caſe of *Edmund Turner*, Eſq; deceaſed, as alſo the Caſe of another Gentleman now living, exactly parallel to Mr. *Turners*, By *John Colebatch*, a Member of the College of Phyſicians, *London*.

The Hiſtory of *Poland*, in ſeveral Letters to Perſons of Quality: Giving an Account of the Antient and Preſent State of that Kingdom, Hiſtorical, Geographical, Phyſical, Political, and Eccleſiaſtical, *viz.* Its Origine and Extent. With a Deſcription of its Towns and Provinces; the ſucceſſion, and remarkable Actions of all its Kings, and of the Great Dukes of *Lithuania*. The Election, Power, and Coronation of the King: The Senate, or Houſe of Lords: The Diet, and form of Government: The The Priviledges of the Gentry; their Religion, Learning, Language, Cuſtoms, Habits, Manners, Riches, Trade and Millitary Affairs, together with the ſtate of Phyſick and Natural Knowledge; as alſo an Account of the Tutonick Order, and of the D. of *Curland*, his Family and Territories, with Sculptures, a new Map after the beſt Geographers, with ſeveral Letters relating to Phyſick, By *B. Connor*, Fellow of the Royal Society, *&c.*

Books

Books *Printed for* A. Bosvile, *at the* Dial, *against St.* Dunstan's *Church, in* Fleet-street, 1697.

THe Memoirs of the Count *de Rochefort*, containing an Account of what past most memorable, under the Ministry of Cardinal *Richelieu*, and Cardinal *Mazarin*, with many particular passages of the Reign of *Lewis* the present *French* King, never before in Print; made *English* from the *French*, the Second Edition Corrected.

The Christian Belief: Wherein is Asserted and Proved, That as their is nothing in the Gospel contrary to Reason, yet there are some Doctrines in it above Reason; and these being necessarily enjoyn'd us to Believe, are properly call'd Mysteries; in an Answer to a Book, intituled, Christianity not Mysterious. The Second Edition, with a Preface, and other Additions.

A Discourse of Conscience, Published chiefly for the Benefit of the Unlearned, tho' it may also be useful to others. Together with Brief Reflections upon that which the Author of Christianity not mysterious saith upon that known Text, *1 Tim.* 3. 16.

The Interpretation of Dreams digested into five Books, by that Ancient and Excellent Philosopher, *Artimedorus*. The Eleventh Edition, much corrected by an old Original Copy, with the Life of the Author, with many more Additions, with the Judgment of some of our Modern *English* Writers, concerning the good use to be made of some Dreams, and the Table very much amended.

Vol. II.

CHAP. I.

Containing a full Relation of the Revolutions in the Muſcovian *Empire, after the Death of that Great Tyrant,* John Baſilovits, *to wit: Under the Reigns of* Fedor Ivanovits, *his Son,* Boris Goudenou, *his Son* Fedor, *and the Counterfeit* Demetrius.

John Baſilovits had by *Anaſtaſia*, his firſt Lady, two Sons, *John* and *Fedor* or *Theodor*; the firſt having been ſlain by his Father's own Hands, as we told before. *Fedor Ivanovits* was after his eldeſt Brother's Death, the next Heir to the Empire, and accordingly Crown'd Grand Czar of *Muſcovy*, when he was ſcarce two and twenty years of Age. He was Married ſome years before his Father's Death, to *Irene*, Siſter of *Boris Goudenou*, a Lady of a very lofty Temper and Carriage, by whom having no Iſſue, he had been ſeveral times commanded by his Father, to ſend her into a Monaſtery (according to the Cuſtom of *Muſcovy*) but his Affection and Endearments of this Lady, being more prevailing with him than his Intereſt, he had by ſeveral Delays, put off the Execution of it. Being now